THE TRUE FORM OF CHURCH GOVERNMENT, FIRST INSTITVTED BY CHRIST,

NOW USED AND PRActiſed in all the reformed Churches of *Germanie*, *France*, and *Scotland*: humbly preſented to the High and Honourable Court of Parliament, at this time moſt happily aſſembled.

Plainly proved by Scripture, rectifide reaſon, and the Teſtimonie of the Church, ſome hundreds of yeares after the Apoſtles time, and the generall conſent of the Churches rightly reformed in theſe latter times, contrary to the Romiſh, and our Archiepiſcopall Government.

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UMI - 1

To the ſuppoſed Governours of the Church of ENGLAND, the Archbiſhops, Lord Biſhops, Arch-deacons, and the *reſt of that order.*

MAny, and moſt evident have our declarations beene concerning the truth of that government, which Chriſt hath preſcribed in his word for the ruling of the Church; which we have manifeſted unto you, both by our writings and ſpeeches, as occaſion hath beene offered: never hath any one of you taken in hand to ſay any thing againſt it, but it hath made his eyes to dazle, as the cleareſt ſunne-ſhining; whereby hee hath beene driven to wander hither and thither, groping for evaſions, and yet could not eſcape, but hath fallen into infinite moſt monſtrous abſurdities, and blaſphemous aſſertions, (as by their writings yet extant it may appeare) ſo forcible is the truth, to amaze the gaine-ſayers thereof, and ſo pregnant is falſhood to beget and bring forth thouſands of abſurdities, and every one worſe then other. And will you ſtill continue in your damnable, and moſt devilliſh courſe? Have you ſold your ſelves unto Sathan, to fight for him untill you be damned in Hell with him? Have you morgaged the ſalvation of your ſoules and bodies, for the preſent fruition of your pomp and pleaſure? is it becauſe you ſee not what you ſhould doe? It may be ſo, for many are ſo blinde, that they grope even at noone day; but mee thinks it can hardly be ſo, unleſſe you be they that have eyes and ſee not, for the cauſe hath beene (by the bleſſing of God) ſo managed, that many ploughmen, artificers, and children doe ſee it, and know it, and are able by the word of God to juſtifie it, and condemne you to be adverſaries unto the Goſpell in reſiſting it. But you think that government not ſo needfull, and your fault but ſmall (if it be any) in continuing your courſe begun. The neceſſity of the thing is many wayes apparant, both in that it hath ſo plentifull warrant from Gods owne word, (as the courſe of this Book doth evidently declare,) and alſo in that the Goſpell can take no root, nor have

any free paſſage, for want of it: and the greatneſſe of your fault appeareth by this, that in ſo doing, you are the cauſe, of all the ignorance, Atheiſme, ſchiſmes, treaſons, poperie, and ungodlineſſe, that is to be found in this Land, which we challenge to prove to your faces, if wee may indifferently be heard, and whereof in the meane while we will give you a taſte: for the firſt it is cleare, that you are the cauſers of that damnable ignorance, wherein the people are ſo generally wrapped, for that you have from time to time ſtopped the ſtreames of knowledge, in thoſe places where the Lord in mercy beſtowed the ſame, and in ſtead of able and painfull Miniſters, have peſtered the Church, either with preſumptuous proud perſons, that are eſteemed learned, and take no paines to bring the people unto the knowledge of Ieſus Chriſt, or (which is the greateſt number) ſuch ignorant aſſes, and filthy ſwine, as are not worthy to live in a well ordered Common-wealth: and that you are the cauſe of all Atheiſme, it is plaine, for one may (as in deed many doe) profeſſe it, and you ſay nothing to him for it. If the moſt filthy liver will fawne upon you, and bribe your ſervants, you will not onely favour him, but aſſiſt him againſt any godly Miniſter whatſoever: but if any that feare God, refuſe to come under the leaſt of your Popiſh ceremonies, he ſhall be moleſted, till his purſe be empty, or elſe by your tyrannous dealing, hee have made ſhipwrack of a good conſcience. And are not you the cauſe of all Schiſmes, that make a hotch-pot of true Religion and Popery, and ſo give ſome an occaſion to fall into this courſe, and others into that? And it is as cleare, that you are ſo farre the cauſe of all treaſons, as without you they had not beene: for if every Church had had her government according to Chriſts inſtitution; our young Gentlemen, and Students, had not beene (for want of teaching and carefull overſight) made a prey unto the ſeducers; and conſequently to thoſe practiſes, which have brought the bodies of ſo many unto Tyborne, and their ſoules into hell; and who but you be the cauſe of Popery, whileſt you uſe them ſo well, let them doe what they liſt, yea, and keepe them in office and authority under you, yea (which more is) give them ſuch offices as none that is not Popiſh can execute: I ſpeake not of the ignorance which by your meanes raigneth every where, which (as they confeſſe) is the mother of their devotion, and you are the wretched fathers of that filthy mother, whereby you muſt needs be grandfathers (at the leaſt) to all kind of Popery. And who can (without bluſhing) denie you to

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be the cause of all ungodlinesse, seeing your government is that which giveth leave to a man to be any thing, saving a sound Christian. For certainly it is more free in these dayes, to be a Papist, Anabaptist, of the Family of Love, yea any most wicked one whatsoever, then that which we should be; and I could live these twenty yeares, any one of these in England (yea in a Bishops house it may be) and never be much molested for it; so true is that which you are charged with, in a *Dialogue* lately come forth against you, (and since burned by you) that you care for nothing but the maintenance of your dignities, be it to the damnation of your owne soules, and infinite millions more: Enter therefore now at the last, into the serious consideration of these things: remember that one day, you must be presented before the tribunall seat of Jesus Christ, to be arraigned for all the Soules that have gone to hell (seeing you will needs be the Rulers of the Church) since the Gospell first appeared in this Land, then shall you not be excused with *this*; The Queene and Councell will have it so: nor with *that*; Our state cannot beare it. For it shall be said unto you, why doe you not informe them better of my will; why taught you them not to worship with trembling and feare, and to kisse the Son lest he be angry; why did you not tell them, that all States must be ruled by my Word, and not my word by them and their policies. When these things shall be laid to your charge, your consciences shall answer; that if you had done so, you should have lost your dignities, which you loved and sought for especially: then shall you wish, that the mountaines would fall upon you, and the hills cover you from the presence of the Lamb, and from the presence of him that sitteth upon the throne. And I am perswaded, that you are in league with Hell, and have made a covenant with Death; yea, you doe perswade your selves, that there is no God, neither shall there be any such day of Account; or it were unpossible, that you should give your eyes any sleepe, or take any rest in your beds, untill you had, unto the Lord by repentance, and the Church by confession, unburdened your soules of these hellish wayes, wherein you have so long walked. Repent, repent, be not ashamed to amend, though others have found you out the way, judge your selves while you have time, lest you make fire-brands of hell beyond all time. Let our challenges that wee have made in the name of the Lord, be hearkened unto; Let us be [illegible] with before indifferent Iudges, let the holy word [illegible] touch-stone to try our

Omnia cum licent, non licet esse bonum.

Dispu-

Disputations by, and thus shal it easily appeare, who hath the Lord on his side, and who not. The Truth will prevaile in spite of your teeth, and all other adversaries unto it, (for God disdaineth to be crossed, by dust and ashes.) Therefore be not obstinate so long, as untill you be found fighters with God; but prevent his wrath, left it break forth against you like fire that none can quench, because of the wickednesse of your Inventions. Venture your Bishopricks upon a Disputation, and wee will venture our Lives, take the challenge if you dare: if the Truth be on your side, you may hereby be restored to your dignities, and be no more troubled by us: but if the Truth be against you, what shall it profit you to win the whole world, and afterward lose your owne soules. If you refuse still our offer, then must you needs be guilty either of this, *That you know your cause will not abide the triall*, or of this, *That you will take no paines to confute us that keepe such a stirre in the Church.* Doe not think that because you have humane Authority on your side, therefore you are safe; for hee, whose authority is on our side, is the greatest, to whose voice all the Devils in Hell shall stoope; much more the silly arme of sinfull flesh. Wee have sought to advance this cause of God, by humble suit to the Parliament, by supplication to your Convocation house, by writing in defence of it, and by challenging to dispute for it; seeing none of these meanes used by us have prevailed, If it come in by that meanes, which will make all your hearts to ake, blame your selves; for it must prevaile, maugre the malice of all that stand against it, or such a Iudgement must overtake this Land, as shall cause the eares that heare thereof to tingle, and make us a by-word to all that passe by us. The Lord open your eyes, that you may see the confusions whereof you are the cause, and give you true Repentance, or Confound you in all your purposes that be against Him, and the regiment of his Sonne Iesus Christ. The same Lord, for the love hee beareth to his poore people, open the eyes of his Majestie, and the Honourable Councellers, that they may see your godlesse practises, and in pitie to Gods people, rid us from you, and turne away his Iudgements, which the rejecting of his holy yoke hath deserved, not punishing them that mourne for the desolation of Sion, with those that spoil and make havock of the Lords inheritance. *Amen.*

To

To the Reader.

INfinite and unspeakable (*Christian Reader*) are the miseries from which Iesus Christ our Saviour hath freed us, and the benefits and blessings, wherewith in this life he beginneth, and for ever will continue to adorne us. The consideration whereof (if our thankefulnesse unto his Majestie, were any way proportionable, to that which wee endevour unto towards men) should make us continually to devise, and all the dayes of our life to studie how we might shew our selves (at least in some sort) carefull to glorifie his blessed name, above all things that we desire, by how much as his love towards us, exceedeth whatsoever can else (according to our wish) befall unto us: but if we doe with equall ballance (on the other side) looke into the course of mans life, how well this dutie is performed, we shall see, that men declare themselves rather bent to spit in his face, and to defie him, then any way to honour him as their head and Soveraigne: for (to say nothing of the prophane life, and godlesse conversation, wherewith the generall number, that professeth Iesus Christ, is wholly defiled) we see that many Nations, people and languages are very willing to receive Iesus Christ as their Priest to sacrifice for their sinnes, but that he should become their King, to prescribe lawes unto them, whereby they may be ruled, is of all other things the most unsavoury, yea (if it be offered) the most grievous tydings, and unreasonable request: wherein, albeit many Nations that have renounced that whore of Rome, are heynously sinfull against his glorious Majestie, yet is there none in the whole world so farre out of square as England, in reteyning that popish Hierarchie, first coyned in the midst of the mistery of iniquity, and that filthy sink of the Canon law, which was invented and patched together, for the confirming and increasing of the kingdome of Antichrist: Wherein as great indignity is offered unto Iesus Christ, in committing his Church unto the government of the same, as can be, by meane underlings unto a King; in committing his beloved Spouse unto the direction of the mistresse of the Stewes, and

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enforcing her to live after the orders of a brothel-house. For the reformation whereof, while some have written, and others according to their Callings, carefully stood, how heinously it hath beene taken, how hardly they have beene used, and what shamefull reproches have beene offered (even unto the course of the Gospell) for spite that hath been borne unto Reformation, almost by all estates and degrees, lamentable experience hath taught many of us: but our posterity shall know it more particularly, and the Church throughout the world shall discerne and judge of it more evidently, when their bodyes are rotten in the dust, and their soules (if they repent not) in eternall and intollerable torments; who have rejected a request so holy, profitable, and reasonable; yea, and handled the intreaters for the same so cruelly, unchristianly, and unlawfully: but they would gladly perswade themselves (if their conscience would let them) that they have onely executed justice upon us as malefactours, and they perswade men that we desire a thing, not warranted by the Word, not heard of in the Church of God, untill within this few yeares, nor tollerable in any Christian Common-weale whatsoever: The which monstrous slanders, albeit they have beene many wayes, and by many men of most worthy gifts detected, and made knowne in those severall bookes that have beene published concerning the same: yet have I thought it necessary (in another course) to write also of it. The course of my enterprise, is first in respect of the favourers of the desired reformation; Secondly of the adversaries of the same; the favourers of it are also of two sorts; ministers of the Word, and private persons, and both I hope, may have profit by it. Concerning the former, when these wofull troubles that were renewed upon us (by that wretched subscription, that was every where urged) did begin to increase, I thought it meete to betake my selfe unto that which I had read, or might any way by study find out, concerning the cause, and collected all into a briefe summe, and referred every thing unto some head; which being ever present with me, might furnish me to answer in the defence of the truth, though it were of a sudden, by which (through the blessing of God) I found such profit in my severall troubles, that I thought it a course not altogether unprofitable for others also, and upon that occasion betooke my selfe unto a more serious meditation about the matter, and communicating the thing with divers very worthy men, I found encouragement and heartening on, generally by all whom I made acquainted therewith: so that I trust (the judgements, yea and wishes also of others, so jumping with mine) many Ministers that love the cause, and have not throughly studied it as were

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meete they ſhould, may reape ſome profit thereby. Now concerning private men that love the cauſe, ſome have great affaires in hand, and have no leaſure to reade the ſeverall bookes of this argument: ſome when they reade, are not of ſufficient capacitie to conceive the force of a reaſon, or to make uſe of it, to enforme themſelves in the grounded knowledge of the cauſe thereby: ſome (which is the generall fault of our religious Gentlemen) will take no paines to reade, ſome are poore and not able to buy the bookes which might let them ſee the cauſe, all theſe (I hope) may find helpe in ſome meaſure hereby. Now concerning the Adverſaries unto the cauſe, they are of two ſorts alſo, they that know it, and they that are ignorant of it: the former, if they write any thing againſt it, are contented to deale in ſo roving a courſe as may rather ariſe unto great volumes, then ſoundly to ſay any thing againſt the cauſe: Wherein D. Whithift, but eſpecially D. Bridges, have given us an evident example: and theſe with others of their judgement (though none in theſe latter dayes, have written more unlearnedly then they, of any argument of divinity whatſoever) are contented to make the world believe (if men will be ſo wilfully ſeduced) that our arguments be no arguments, that they be grounded upon falſe foundations, and that we are not able to conclude our cauſe in any forme of reaſoning. The courſe that is here taken (I truſt) ſhall ſhew that they are liars. The other ſort of Adverſaries be they that be meerly ignorant of any thing, either for it or againſt it; and perſwading themſelves that the ſway and ſhew of the world muſt needs carry the truth with it, doe (like blind bayards) boldly venture to ſay any thing againſt it, and thinke they doe well. Now of all theſe ſorts of people, I have to requeſt ſomething; I hope I ſhall obtaine my requeſt (at the leaſt) at the hands of ſome of them. The firſt ſort of favourers (which be the Miniſters) I intreat, that as they tender the glory of God, and honour of the cauſe which they ſtand in; ſo they would diligently imploy themſelves in this, that they may be found able to defend the ſame by ſound and evident grounds out of the Word, and ſo much the rather, for that the Adverſaries doe greatly triumph, when they meet with one that profeſſeth the cauſe, and is not able to defend it, and confute the gainſayers of it. The ſecond ſort of favourers, be the private perſons that love the cauſe, whom I beſeech to be carefull (as of all other points of religion) of this, that they grow in the knowledge of the Word of God, whereby they may be able, upon their owne knowledge to defend the truth, and not give the enemy any occaſion to thinke or ſay, that they be of that mind, becauſe ſuch and ſuch Miniſters, whom they doe affect,

dot thinke so. Now concerning the former sort of Adversaries, to wit, they that know it, I pray them to looke into their owne hearts, and they shall find they misse it; either because it correcteth their excessive pompe and maintenance, or requireth more travaile in their ministerie, then they are willing to undergoe, or at the least, controlleth that dissolutenesse of behaviour, wherein they willingly wallow: and if it would please God to bring them to a serious meditation of this, that it is the will of the mighty God (before whom they must be called to give an account) which they doe resist, they would (I doubt not) more carefully looke about them. And lastly for them that being ignorant of the cause, speake evill of that they know not, let them (if they will be admonished) vouchsafe to reade this little Booke, and weigh the reasons with an upright judgement, which shall cause them (at the least) to suspend their shape censures, which so usually appeare in their ordinary communication: and concerning us all, let us know (for one day we shall be sure to feele it) that the controversie is not about Goats woll (as the Proverb saith) neither light and trifling matters, which may safely bee followed or rejected (as indeed the enemies of this cause doe confidently affirme) but about no lesse matter then this, whether Jesus Christ shall be King or no; for if none is said to bee a King, but he that ruleth by the Scepter of his lawes, then the turning out of these orders which Christ hath prescribed in his Word, for the ruling of the Church, is to give him the tytle, and deny him the authority belonging to the same, and so (in truth) to make him an Idol, making him to carry a shew of that which he is not, and (with the crucifiers of him) to put a Reede in his hand, in stead of his Iron rod; and crowning him with thornes, in stead of the Crowne of greatest glory; which is the cause that so many Atheists spit in his face, and so many godlesse persons, doe make but a jest of him: but when hee commeth to shew himselfe in his glorious Majestie, it shall be said unto all these sorts of Adversaries, Those mine enemies which would not that I should raigne over them, bring hither, and slea them before me, *Luke* 19.27. The which fearefull sentence, that wee may avoid, let every one of us (as may stand with our severall Callings) carefully endevour, to advance this kingdome here, which (among other assurances given us from the Lord) shall be a testimonie unto us, that we shall have part in that glory, which shall be revealed hereafter. Now concerning the order of this Booke; to direct thee (good Reader) unto thy further instruction, in the points thereof, Thou hast in every Chapter, divers proofes out of the holy

word

word of God, which muſt be the things wherewith thou mayeſt ſafely informe thy conſcience: then ſhalt thou find alſo arguments drawne from reaſon rightly ruled by the ſame Word: and laſtly, (becauſe our Adverſaries charge us, that we deſire a thing not knowne unto the old Writers, nor agreed upon among the new) thou haſt here the witneſſe of them both in ſo plentifull and uniforme wiſe, as may plainely declare, that all godly learned men of all times, have given teſtimony unto the truth of it. If thou be ſatisfied therewith, give God the glory, and promote the cauſe by prayer, and all other good meanes that thy Calling may afford: and pray for us, that we may never ſhrinke, nor be overthrowne by the ſtrength of them that fight againſt it.

FINIS.

UMI - 19

The true Government of the Church according to Christs first Institution, and the present practises of the Reformed Churches.

CHAP. I.

The generall Proposition.

THat the word of God describeth perfectly unto us, that forme of Governing the Church which is lawfull, and the Officers that are to execute the same; from the which no Christian Church ought to swerve. Admonition in the Preface. Ecclesiasticall Discip. fol. 5. Tho. Cartwrights first booke, page 26. Discourse of Government, page 1. &c.

The Assertion of the Bishops and their adherents.

THe Word of God describeth not any exact forme of Discipline, neither are the Offices or Officers, namely, and particularly expressed in the Scriptures, but in some points left to the discretion and libertie of the Church. *Whitgift* in preface, and page 84. answer to the Abstract, page 53.

The proofe of the former is the disproofe of the latter, which is thus declared.

1. *These things write I unto thee, &c.* out of which place I reason thus. That end which *Paul* respected in writing unto *Timothy*, doth the holy Ghost direct all ministers unto for ever; for it must be kept, 1. *Tim.* 6. 14. But hee wrote to direct him in the establishing and building of the Church. Therefore that Word must direct Ministers for ever: and consequently they neither may adde to, nor take from it, but Governe it onely by the rules that be there prescribed. 1 Tim 3.14.15.

2. Every house ought to be ruled by the orders of the skilfull, wise, and carefull housholders onely: But the Church is the House of God, and God is such a Housholder: Therfore the Church ought to be ruled by the Orders of God onely, which are no where to be had, but in his Word.

3. That

3. That which teacheth every good way, teacheth also how the Church must be Governed: But the Word of God teacheth every good way, *Pro.* 2.9. Therefore it teacheth how the Church must be Governed.

Proverb. 2 9

4. We cannot glorifie God, but by obedience to his Word; in all that we doe, we must glorifie God, 1 *Cor.* 10.31. Therefore in all that we doe, there must bee obedience to the Word; and consequently in governing his Church.

1 Cor. 10.31.

5. If meat and drinke be not sanctified unto us, but by the Word and Prayer, then much lesse is any thing holy which is done in the Government of the Church besides the Word: But the former is true by the testimonie of the Apostle, 1 *Tim.* 4.5. Therefore the latter must be true also.

1 Tim. 4.5.

6. All lawfull things are of Faith, *Rom.* 14.23. All lawfull things that are of Faith, have a warrant from the Word; for the Word is the foundation of Faith: Therefore all things lawfull, have their warrant from the Word: and consequently every lawfull action in the Government of the Church.

Rom. 14 23.

7. Either hath God left a prescript forme of Government for the Church, under the New Testament, or he is lesse carefull for it now, then he was under the Law; for his care is in Guiding it: But he is as carefull now for his Church as he was then: Therefore hath he left a prescript forme to Governe it.

8. He that was as faithfull as *Moses*, left as cleere instruction, both for the building of Faith, and Government of the Church, as *Moses* did: But Christ was as faithfull in Gods house, *Heb.* 3.2. Therefore he left as cleare instruction for them both as *Moses*: but *Moses* gave direction even for every particular, as appeareth in the building of the Tabernacle, and order of the Priesthood: Therefore hath Christ also given particular direction for the Government of the Church.

Heb. 3.2.

9. If the Word of God have described sufficient Ministers and ministeries, for the building of the Church, and keeping it in good order, then is our assertion true: But it hath set downe sufficient for Doctrine, Exhortation, Overseeing, Distributing, and ordering of every particular Church or generall Synode: Therefore is our Assertion true.

Rom 12 5,6,7. 1 Cor. 12 28. Ephes. 4.11, &c. See Counterp. page 11.

10. That Government which the Apostles taught and planted, is expressed it the Word of God: But the Apostles taught and planted, Pastours and Teachers for Instruction; Elders for Over-sight, and

and Deacons to distribute, and that uniformly in every Church, as appeareth by their writings and practises: Therefore a certaine forme of Government is expressed in the Word.

11. Every lawfull office and action in the building of the Church, is from Heaven, *Matth.* 21. 25, 26. Every thing that is (in the ordinarie building) from Heaven, is revealed in the Word: Therefore every lawfull office and action is revealed in the Word. Matth. 21. 25, 26.

12. If God continued (in regard of the substance) the Church administration, as well as the things to bee administred, then is the forme of Discipline described in the Word: But the former is true, as appeareth by the particulars; for Priests, Pastours; for Teaching Levites, or Doctors of the Law, Teachers; for Rulers of the Synagogue, Elders; for Levitical lookers to the Treasurie, Deacons; for the Sanedrim, the Eldership: Therefore the forme of Government is prescribed in the Word.

13. Every wise King that is carefull for his Subjects, setteth down Lawes for the Government of the same, and will have them tyed to no other: But Christ is such a King unto his Church: Therefore hath he prescribed Lawes unto his Church, which none therein can alter or disobey; and consequently, the certaine forme of Government of the Church is described in the Word.

14. That which the Ministers must teach the People to observe, is set downe in the Word of God, for they may teach nothing but that which is there, *Matth.* 28, 20. But they are to teach them to observe, and be obedient unto the particular forme of the Church Government: Therefore the particular forme is set downe in the Word. Matth. 28. 20.

15. Every Government consisteth in the Governours matter whereabout they are to be imployed, and manner of doing it: But in the Word are described all these particulars, as it is shewed in the 9. reason: Therefore the Word prescribeth a prescript forme of Government.

16. The Christian Religion shall find, that out of this Scripture, Rules of all Doctrine have sprung, and that from hence doth spring, and hither doth returne, whatsoever the Ecclesiasticall Discipline doth containe. *Cyprian in sermone de baptismo Christi.*

17. We may not give our selves the liberty to bring in any thing that other men bring of their will; we have the Apostles for Authours, which themselves brought nothing of their own will, but the Discipline which they received of Christ, they delivered faithfully to the people. *Cyprian de presscrip. adversus hæret.*

18. It

Cyprian lib. 1. Epist. 8.

18 It is Adulterous, it is Sacrilegious, whatsoever is ordained by Humane fury, that the Divine disposition should bee violated.

The Conclusion.

Therefore if *Timothie* was written unto, that he might be directed by the Word, in disposing of the Churches; if the Lawes of God onely being the Housholder, must be followed in the Church, his House; if the Word of God teach us in every good way, whereof the Government of the Church is one; if God must be glorified in the ruling of his Church, which cannot be, but by obedience to his Word; if nothing be lawfull, but that which is of Faith, warranted by the Word; if God have shewed himselfe as carefull for his Church under the Gospell, as under the Law; if Christ was as faithfull to give direction as *Moses*; if in the Word be described sufficient Ministers and Ministeries, to build up the Church; if that Government, which the Apostles taught and practued, be in the Word; if every lawfull office and action in an ordinary building, be from Heaven, and revealed thence by the Word; if God continued the same forme (in respect of the substance) in the time of the Gospel, that was under the Law; if every wise carefull King, doe set downe Lawes for the direction of his Subjects; If the Apostles have taught us to obey that which Christ commanded; if both the Governours matter of Government, and manner of doing it, be set downe in the Word; if all that pertaineth to Ecclesiasticall Discipline, spring from the Scriptures; if wee may bring nothing into the Discipline of the Church, but that which the Apostles have delivered us; lastly, if that be Adulterous and Sacrilegious, that is not according to the Word: then it must needs follow, that God doth describe perfectly unto us out of his Word, that forme of Government which is Lawfull, and the Officers that are to execute the same: from the which it is not lawfull for any Christian Church to swarve. And contrariwise, that is a most untrue assertion to say, That the Officers and officesare not particularly expressed, but left to the discretion of the Church. The reasons that they alleadge against this, are in effect none, and their objections to these reasons, not worthy to be mentioned.

CHAP.

CHAP. II.

EVery Officer in the Church, must be placed in some Calling warranted by the word of God, and some Congregation must have need of such a one, before hee be called to any Function. Wherein are these Propositions.

1 No Calling is lawfull in the Church, but that which is directly warranted out of the Word, unto him that exerciseth it. The first proposition.

The Bishops and their adherents think otherwise, as their practise in ordaining Archbishops, Lord Bishops, Deanes, Archdeacons, Chancellors, Officialls, &c. doth plainly declare.

2 The name and office of an Archbishop is contrary to the Word of God. The second proposition.

3 No man may be ordained unto any Office in the Church, untill there be such a place void as he is fit for: *T.C.* 1 book, *page* 61.

They think otherwise, as their making of so many Ministers at once proveth, and as is holden, *Whitgift page* 222.

1 The first is proved thus: If *Iohn* was constrained to prove his Ministerie out of the Scriptures when the Priests accused him; then is no Calling lawfull, that hath not his warrant in the Word, for if any be priviledged, the extraordinary Ministers (whereof he was one) are specially excepted: But hee proved his Ministery by the Word, as appeareth by his answer unto them, in the 23 *verse*. Therefore no Calling is lawfull in the Church, that hath not his warrant in the Word. Reason for the first proposition. Iohn 1. 23. 35.

2 The Callings under the Gospell must have as good warrant as they had under the Law, because the light of the Gospell is (at the least) as cleare as that of the Law: But there was never any lawfull Calling under the Law (excepting those that were by miraculous manner confirmed from heaven) which had not his direct warrant out of the Word. Therefore no Calling is lawfull in the Church, which is not directly warranted in the Word.

3 If *Corah*, *Dathan*, and *Abiram* (though they were *Levites*) were punished for that they had no warrant for that which they presumed to take in hand, then is every lawfull Calling, both in generall warranted out of the Word, and particularly layd upon the parties from the Lord: But the former is true, as the Historie teacheth us: Therefore must the latter needs be true also. Numb. 16.

4 That which giveth comfort unto a man in the time of his troubles, must have a warrant out of Gods word: But every lawfull Calling giveth comfort unto a man in the time of his troubles: Therfore every lawfull Calling hath a warrant out of Gods word.

5 That which helpeth Gods people forward in godlines, must have a warrant out of Gods word: for God hath promised a blessing to his owne ordinance onely: But every lawfull calling in the Church, helpeth Gods people forward in godlinesse: Therefore every lawfull Calling hath a warrant out of Gods word.

The conclusion. Therefore if *Iohn* did prove his calling out of the Scriptures; if every calling under the Law, was warranted out of the Scriptures; if *Coreth*, &c. were punished for enterprising that which they had no warrant for, out of the Scriptures; if comfort in troubles commeth onely from the Scriptures; and lastly, if every help to godlinesse is warranted in the Scriptures; then, &c.

They confesse all these reasons to be true; but doe denie that the Archbishops, L. Bishops, &c. be distinct Ministers from others. *Whitgift* page 303. which we hold, *T. C.* 2. book page 438. and prove it thus.

1 Those things that have divers efficient causes, are divers: Our Bishops and the Ministers of the Word have divers efficient causes, for the one is the Ordinance of God, the other the Constitution of humane Policie, as themselves doe confesse: Therefore they are distinct Ministers from others.

2 A divers Forme maketh divers things: the Ministers of the Word, and the L. Bishops have divers formes for their Ordination (even in the Church of England) is divers, seeing one L. Bishop may ordaine a Minister: But there must be three to ordaine one of them: Therefore they are distinct Ministers.

3 Members of one division are distinct one from another: the L. Bishops and ordinary Ministers be members of one division: for usually the Ministers be divided into the Rulers, and them that are to be ruled: Therefore they are distinct Ministers.

4 The things that have divers effects, are divers in themselves one from another: the L. Bishops and other Ministers have divers effects: for the one effecteth Rule and Government, the other Subjection and obedience: Therefore they are divers and distinct Ministers.

5 They that be imployed about divers things are divers one from another: The L. Bishops and the ordinary Ministers, be imployed

ployed about divers things; for the one is exercised in generall view of many Congregations, and the other in the particular direction of one: Therefore they be distinct Ministers.

6 That which is perpetuall, and that which may be taken away by men, are distinct one from another: The office of the Minister is perpetuall, *Ephes.* 4. 13. and the Bishops may be taken away as themselves confesse: Therfore they are divers, & distinct Ministers.

Therefore if the Ministers of the Word, and L. Bishops proceed from divers causes; if they have their Being by divers formes; if they be members of one division, which (in nature) cannot be one; if they produce divers effects; if they be exercised about divers subjects: lastly, if the one be perpetuall, and the other but for a time, then must it needs follow, that they are divers and distinct Ministers one from another. The conclusion.

The name of an Archbishop, and also the office that he executeth, is contrary to the word of God. The 2 proposition and reasons for the proofe of it.

First, the reasons that prove it unlawfull to give the name unto any man in the Church, are these.

1 No man may have the name given him, which is proper to our Saviour Iesus Christ: But the name of *Archbishop* is proper unto our Saviour Iesus Christ, as appeareth in the places quoted: Therefore no man may have the name of *Archb.* given unto him. That the name of Archb. may be given no man. 1 Pet 5 4i Heb. 13. 20. Acts 3. 15. 5. 31. Heb. 12. 2.

2 If the name *Pope* be therefore odious, because of that *Antichrist*, who is intituled therwith, then must also the name of *Archb.* when it is ascribed unto any mortall man; forsomuch as it is the title of a speciall member of that Kingdome of Antichrist: But the former is true even by their owne confession. *Whitgift page* 300. Therefore must the latter be true also.

But they object divers things against this, for the proving of the name *Archb.* to be lawfully given unto some men, which together with their answers doe briefly follow. Objections for the name of Archb. and answers thereunto. *Whitgift page* 318.

1 *Objection. Clemens* alloweth of those names, as *Polydor* reporteth, *lib.* 4. *cap.* 12.

Answer. Polydor is but the reporter, and *M. Iewell* hath proved evidently against *Harding* that *Clemens* is counterfeit, and worthy of no credit.

2 *Objection. Erasmus* saith, that *Titus* was an *Archbishop*.

Answer. He spake as the times were wherein hee lived: but that proveth not that he held him one indeed, no more then our naming of the *Archbishop of Canterbury* when wee speake of him,

proveth that we like and allow his Authority.

3 *Objection.* *Anacletus* saith, that *James* was the first *Archbishop of Ierusalem.*

Answer. Hee is forged (as our Answers to the Papists have shewed) but a witnesse of better credit calleth him onely a Bishop, *Euseb. lib. 2. cap. 23.* and *Simon* Bishop after him, *lib. 3. cap. 22.* And *Irenæus* saith, *lib. 4. cap. 63.* That the *Apostles* ordained *Bishops* every where, making no mention of *Archb.*

4 *Objection.* The Councell of *Nice*, Canon 6. mentioneth a *Metropolitan Bishop.*

Answer. That proveth nothing, for it was onely as much as to say, the *Bishop* of the chiefe *Citie.*

That the office of Archb. is unlawfull.

Secondly, the reasons that prove the Office of the *Archb.* unlawfull be these.

1 Every Ministery that is lawfull, must be of God: The office of the *Archb.* is not of God, for that hee is not described in the Word, and themselves confesse that hee is of humane policie: Therefore the Office of the *Archb.* is unlawfull.

2 That Ministery whose originall is unknowne, hath no warrant from Gods word, and consequently is unlawfull. The originall of the *Archb.* is unknown as they confesse; *Whitgifts page 351.* Therefore it is unlawfull.

3 That Office which is needlesse in the Church, is also unlawfull to be exercised in the same: The Office of the *Archb.* is needlesse, for the Ministery is perfect without it, as the Apostle proveth; *Ephes. 4. 13.* Therefore the Office of an *Archb.* is unlawfull.

4 If all the gifts needfull for the perfecting of the Church, be appropriated unto other Ministeries, then is his Ministery unlawfull: But all the needfull gifts, are appropriated unto Pastors, Doctors, Elders and Deacons, whereof he is none: Therefore his Office is unlawfull.

5 That Office is unlawfull, which none may lawfully give: But none may lawfully bestow the Office of an *Archbishop*, because none can give any new gifts to adorne him withall: Therefore his Office is unlawfull.

This reason being used of all sound Divines against the Pope, is of the same value against the *Archb.*

6 If the Office of an *Archb.* be lawfull, then it is either in respect of his excellencie above other men, or the place whereof hee is above other places: But neither of these have ever beene, neither here-

hereafter can be: Therefore that Office is unlawfull.

Therefore if the Office of the *Archb.* be not of God; if the originall of it be unknowne; if in the Church it be needlesse; if all the gifts that God hath bestowed upon his Ministery be appropriated unto those Church Officers, whereof he is none; if none may lawfully bestow such an Office upon any; if it can neither be incident unto any one man for his excellencie, nor his place for preheminence, then must it needs follow, that his Office is unlawfull. The conclusion.

Calvin in his *Instit.* book 4. *cap* 12. *sect.* 7. alleadgeth divers reasons to this purpose, and *Beza* in his book of *Divorcements*, stretcheth the same to all the inferiour Officers under him, saying: Officials, Proctors, Promotours, and all that swinish filth, now of long time hath wasted the Church. So doth *Peter Martyr* upon the *Rom.* 13. speaking against civill Iurisdiction in *Bishops*, doth by the same reasons condemne it in their substitutes.

But this being the corner stone of their building, they labour to support it with many props, the most speciall whereof are these.

1 *Objection. Cyprian* saith, *lib.* 1. *Epist.* 3. *ad Cornelium, Neither have Heresies and Schismes risen of any other occasion, then of that, that the Priest of God is not obeyed, neither one Priest for the time, and one Iudge for the time in the stead of Christ thought upon, to whom if the whole Brotherhood would be obedient according to Gods teaching, no man would move any thing against the Colledge of Priests.* Objections for the office of the Archb. and answers thereunto.

Answer. This place is alleaged for the *Pope*, and the answer that M. *Jewell* and others make to it, serveth our turne: onely let this be noted, that *Cyprian* speaketh of the people at Rome, that had received another *Bishop* (besides *Cornelius*) who was an hæretick; for all the course of his writings, condemneth this Superiority. It is expounded by M. *Jewel, booke* 1. *sect.* 4. *division* 5. of every *Bishop*: and so it is by M. *Nowell* against *Dorman, booke* 1. *page* 25. and also by M. *Fox. tom.* 1. *fol* 93. See *T. C.* in his 1. reply, *page* 98. *&c.*

2 *Objection.* The Authority of the *Archb.* preserveth unity.

Answer Cyprian lib. 4. *Epist.* 9. saith, that unity is reserved by the agreement of *Bishops*, that is of *Ministers*, one with another.

3 *Objection.* It compoundeth Controversies, that else would grow to many heads without any speciall remedy.

Answer. Cyprian lib. 1. *Epist* 13. saith, that the plentifull body and company of *Elders*, are (as it were) the glew of mutuall concord, that if any of our company be Author of Hæresie, the rest should help.

4. *Objection. Ierome* upon *Tit.* 1. saith that in the beginning a Bishop and Priest (meaning a teaching Elder) were all one; but when men began to say, I am of *Paul*, I am of *Apollo*, &c. It was decreed that one should be chosen to beare rule over the rest.

Answer. From the beginning it was not so: the saying of *Tertul. Contra Prax.* is fit for this: That is true whatsoever is first, and that is false whatsoever is latter: and *Ierome* saith in the place alledged, that this Authority is by custome, and not by any Institution of God; if it had beene the best way to take away divisions, the Apostles (in whose times the controversies did arise) would have taken the same order.

5. *Objection. Calvin* saith that the Apostles had one among them to governe the rest.

Answ. That was not in Superioritie, but for Order, to propound the matters, gather the voyces, and such like; which is meete to be in every well ordered meeting: but his Authority is no more over the rest, then the Speaker in the Parliament hath over the other Knights and Burgesses.

6. *Object. Paul* was Superiour to *Timothy* and *Titus*.

Answ. Paul and they had divers Offices, whereof the Apostles Office was the chiefe, the like is to be said of *Timothy* and *Titus*, having Superiority over the other Ministers, for that they were *Evangelists*, a degree above ordinarie Ministers.

The conclusion. Therefore if the place alledged out of *Cyprian*, make nothing for *Archb.* if unity be not preserved by him, but by the *Bishops* among themselves; if his Authority make nothing to the taking away of Controversies; if it be meerely invented by man, and not from the beginning; if it bee by Custome, and not by any Ordinance of God; if neither one *Apostle* over the rest, nor any of them over the *Evangelists*, nor of the *Evangelists* over the *Pastours* and Teachers, will serve to prove their Authority: then must it needs follow, that it is utterly unlawfull.

The 3. proposition and reasons for it. No man may be Ordained unto any Office in the Church, untill there be such a place voyd as he is fit for, *T. C.* booke 1. page 61. *Whitgift*, page 232.

1. As was the 12. place for *Matthias*, so is a certaine Church, to every Church officer: But *Matthias* was not ordained unto the place of an *Apostle*, untill *Iudas* by hanging himselfe, had made it void, *Act.* 1.20. Therefore may none be ordained unto any Office in the Church, before the place where he may be imployed, be destitute of such a one.

Acts 1.20.

2. As

2. As the *Apostles* did in planting of the Churches, so must it be done in the building thereof for ever: But they Ordained neither *Pastour, Teacher, Elder* or *Deacon*, but to some certaine Church that had need thereof: Therefore may none be ordained unto any Office, untill a place be void that hath need of him.

3. Those things that be of one beginning, continuance and ending, cannot be one, before or after another: But a Minister, and the execution of his Ministry in a lawfull standing be so; for they bee Relatives, and have reference one unto the other: Therefore a Minister ought not be ordained before there be a Ministery whereunto he is to be allotted.

4. If none ought to be called to be a Shepheard, that hath no flock of Sheepe to keepe: neither any Watchman, that is not allotted to some place to watch; then may none be Ordained to any Office, before there be a place void for him: for Ministers are in this sence tearmed shepheards and Watchmen: But the former is true, as every simple man can easily perceive: Therefore the latter is true also.

5. To doe contrary to the precepts and practize of the Apostles is unlawfull: But to ordaine any officer, without a certaine place wherein he may be imployed, is contrary to the precepts and practize of the Apostles, as it appeareth, *Tit.* 1.5. *Act.* 14.23. Therefore to ordaine any officer of the Church, without a certaine place whereunto he is to be allotted, is unlawfull.

6. It was ordained that no Elder, Deacon, or any other Ecclesiasticall officer, should be ordained *Apolelymenos*, that is loosely, or let at randome (but as afterward is expounded) specially in a Church of Citie or Towne, *Concil. Calcedon. cap. 6 art. 15.*

7. The ordination that is made without a title, let it bee void: and in what Church one is intituled, let him there remaine. *Concil. Vrbanum test. Gratuum d. st. 70.*

8. He complaineth that ministers were ordained, being chosen by no Church, and so went here and there, having no certaine place. *Ierom ad Nepotian.*

9. That action, which never is read to be practized, but by Idolaters, is unlawfull: To have wandring officers, is onely found to be in idolaters, as appeareth, *Iudg.* 17.8. Therefore it is unlawfull.

Therefore, if the Apostles ordained not *Matthias* untill the place was void; if in planting of Churches, they ever alotted Officers to their proper places; If Minister and ministery be of one beginning, continuance and ending; If it be with a Minister, and his ministery, as with a Shepheard and his flocke, that he cannot bee the one, but in respect of having the other; If it be unlawfull to transgresse The conclusion.

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greſſe the precepts and practice of the Apoſtles; If no Miniſter in the Church, be ordained at randone; If the ordination that is without a title be voyd; If *Jerome* complained of it, as a great fault in his time; If no example be found of it, but in Idolaters: then muſt it needs follow, that to ordaine any Church officer, untill there be ſuch a place void as he is fit for, is utterly unlawfull: and ſo the Bb. making of many Miniſters at once, and licencing of wandring Preachers, is contrary to the word of God.

An obiection. They will have ſomething to ſay for every action they doe, be it never ſo ſhamefull: That which they alledge for this, is, that *Paul* and *Barnabas* did wander.

The anſwer. The Apoſtles office (and ſo the Evangeliſts as aſſiſtants unto them) was to preach the Word, and plant Churches in every part of the world: but the order that they left, is a preſident for us, which is that every Church have their proper Officers, and that there bee no other elſewhere to be found.

Chap. III.

Our aſſertion. EVery Church-officer ought to execute the office committed unto him, with all faithfull diligence, and conſequently be continually reſident upon his charge, *T.C.* book 1. page 65.

Their aſſertion. They deny not the propoſition, but the conſequent that is inferred upon it, as appeareth by their writings, *Whitgift* page 246. and by their daily practice in giving diſpenſations for many Benefices. The reaſons we alledge to prove the neceſſitie of perpetuall reſidence, and the unlawfulneſſe of nonreſidence be theſe that follow.

1. A Shepheard hath a flocke to the end to feed it continually: The Miniſter is a ſhepheard, and his charge a flocke: Therefore he ought to feed it continually, and conſequently to bee perpetually reſident, for how can he feed them from whom he is abſent?

2. Where God doth place any man, there his continuall travaile is needfull, for God is moſt wiſe in diſpoſing every thing: But God placeth every right Miniſter over that people, which is his charge: Therefore his continuall travaile is needfull there, and conſequently he may not diſcontinue.

3. Flockes that are in danger, are (by carefull Shepheards) watched night and day, *Luke* 2. 8. Every Congregation is a flock in danger, for the enemy goeth about like a roaring Lyon, 1. *Pet.* 5. 8. and ſoweth tares whileſt men ſleepe, *Matth.* 13. 25. Therefore every

every congregation is to be watched night and day by the Minister thereof, and consequently he may not be non-resident.

4 If his duty to them requireth so much travaile, as may continually set him on work, then may he not be non-resident: But it is evident (that it doth so) to all them that either know by the word of God, what study, prayer, doctrine, exhortation, &c. be required of him, or maketh any conscience of giving account for the souls committed to their charge: Therefore may not they be non-resident.

5 If the Minister cannot apply himselfe fruitfully, to the capacity of his people, unlesse he have particular knowledge of their disposition, and capacity, then is it not lawfull for him to be non-resident: for by continuall residence among them, hee may know them and not else: But the former is true, as the small knowledge that the people get by generall teaching, doth evidently declare: Therefore it is not lawfull for him to be non-resident.

6 If the Ministers of the Gospell, be as narrowly tyed to their charges, as the Priests under the law, then may they not be non-resident: For they were alwayes ready in the Temple, to answer the doubts, 1 *Sam.* 1, 9: But it is cleare that they are, because men are now as hardly trayned unto godlines, and the enemie is as wrathfull as he was then: Therefore they may not be non-resident.

7 If the Minister must be an example to his people; then must he be daily present with them, that they may behold him: But the former is true, 1 *Tim.* 4. 12. Therefore is the latter true also.

8 He whom the sheep are to follow in and out, and must know by the voyce, ought to be continually among them: A good Minister of the word is such a one, *John* 10. 4. Therefore he must be resident among them.

9 None can be alwayes ready to feed his flock, that is absent from it: Every Minister must be alwayes ready to feed his flock, because it dependeth upon him. 1 *Pet.* 5. 2. Therefore every Minister is to be resident with his flock.

10 He that must take heed to his flock, watch over it, and feed it, must be resident continually with it: Every Minister must doe so, *Act.* 20. 28. Therefore, &c.

11 If Satan be the cause of non-residence, then is it utterly unlawfull: But Satan is the cause of it, 1 *Thes.* 2. 17. 18. Therefore it is utterly unlawfull.

12 That which abridgeth the love of God to his people, and

comfort to the Minister, that same is unlawfull: But not to be resident doth both: Therefore it is unlawfull.

13 That which hindreth the loving familiarity that should be betwixt the Minister and his people, that same is unlawfull: But non-residence doth so, for it maketh them strange one to another, and argueth small love in him towards them: Therefore it is unlawfull.

14 To be absent from them that have interest in us, and continuall need of us, is unlawfull, which wee can see to be true in our servants, &c: But the congregation hath an interest in the Minister, and continuall need of him: Therefore it is unlawfull for him to be absent from them.

15 If the Priests might not dwell farre from the Temple, then may not Ministers be non-resident: But the former is true, as appeareth by this; that they had houses builded close to the Temple. 1 *Chron.* 28.13. Therefore the latter is true also, seeing the residence of the one is as needfull as the other, as appeareth in the sixt reason.

Concil. Nice canon 15. 16 Let no Clerk be placed in two charges, for it is filthy merchandise, and no man can serve two Masters, and every one must tarry in that place whereunto he is called.

Concil. tom. 2. 17 *Damasus* compareth them that set over their charges to others, to harlots that put out their children, that they may give themselves to lust the sooner.

Theodoret lib. 1. *cap.* 19. 18 It was ordained that none, either Bishop or Elder, should goe from Citie to Citie.

The conclusion. Therefore, if a Minister have the charge of a flock committed unto him, to the end to feed it; if God place men, to the end to have them there imployed; if flocks in danger have need of continuall watch; if the Ministers duty to his flock requireth all that travaile that hee can performe; if hee cannot be fruitfully profitable unto them, without continuall residence; if his residence be as strictly required as theirs under the Law; if hee cannot be a patterne unto them without he be resident; if they cannot follow him, nor know him if he be absent; if he cannot be alwayes ready to feed his flock, unlesse he be there; if he cannot take heed to them, feed them, and watch over them, without his presence; if Satan be the Author of non-residencie; if his absence abridge Gods love to them, and comfort from himselfe; if absence be an hinderance to the loving familiarity that should be betwixt him and them; if they have interest in him, and continuall need of him; if hee may no more be absent, then

then the Prieſts dwell from the Temple; if the Councel of *Nice* did upon good grounds forbid it; if abſence be like to the practiſe of an harlot; if it be not lawfull to goe from place to place; then is non-reſidence unlawfull, and the practiſe thereof contrary to the word of God.

The belly (for which non-reſidencie is defended and practiſed) hath no eares, therefore it is that they heare not theſe evident ſounds; yet have they very little to ſay for it, ſo groſſe is the error thereof; ſo much as hath any ſhew of reaſon, is here ſet down and anſwered.

1 *Objection.* Two Pariſhes may be united, why then may not one have charge of them both before, when they be two.

Anſwer. Becauſe one ſhepheard may keepe one flock though it be great, but he cannot keepe two, being very little, and going in divers paſtures; againe, one man may have ſo many flocks as hee can lead in and out every Sabbath, to the exerciſes of Religion, which is very plaine that hee cannot doe, to more then one congregation.

2 *Objection.* Pariſhes were divided by men, as eſpecially by *Denis* the Monk, Pope of Rome.

Anſwer. That is untrue, for the Apoſtles divided the Church into congregations, and placed Elders over every one of them, as the whole courſe of the Acts and Epiſtles of the Apoſtles proveth: and *Whitgift* confeſſeth page 250. Therefore theſe miſts, notwithſtanding non-reſidencie, muſt needs be unlawfull: and certainly thoſe that have any ſparkle of conſcience, feare of God, or love to their flocks, will never defend it, much leſſe enter into the practiſe of it.

Chap. IIII.

IT belongeth to the Church, to make choiſe of thoſe Officers which Chriſt would have placed in the ſame: *T. C.* 2 booke, 1 part, page 193. *Eccleſiaſt. Diſcip.* fol. 40. and *Whitgift* confeſſeth it, page 164. Our aſſertion.

They deny this, as their denying of all the arguments that bee brought for it doth prove, *Whitgift* page 154. 166, &c. and their practiſe of allowing patrons, and alſo being ſuch themſelves doth evidently declare.

If the former be proved true, then the latter muſt return to Antichriſt, which is thus declared.

1 That which was the continuall and constant practise of the Church in the time of the Apostles, that same is to be followed for ever, which appeareth by this, that the ordinances given from God by *Paul*, 1 *Tim.* 6. 14. are enjoyned to be kept untill Christ come to judgement: But it was the constant, and the continuall practise of the Churches, then to have a stroke in the choise of their owne ecclesiasticall Officers, *Act.* 1. 26. where the Apostles presented two, to the peoples liking: whereof God was to be prayed unto, to make one an Apostle, *Act.* 6. 3. where the Church is willed to choose their Deacons, and *Act.* 14. 25. where they gave their consent in the choosing of their Elders, by the stretching forth of their hands: Therefore it belongeth to the Church to choose their own Church Officers.

Acts 1. 20.

2 If the people had an interest in the liking of their teaching Levites, (which were of the tribe of *Aaron*) then much more must the people now, for there was greater likelihood, that they were sent of God, then any of the common sort of men: But the former is true, as appeareth by the manner of the setting of them aside unto that office in the law: Therefore must the latter needs be true also.

Numb. 8. 9.

3 That which pertaineth unto all, ought to be approved of all the congregation: But every Ministery in the Church, pertaineth to all the congregation: Therefore, authority to approve of them, pertaineth to all the congregation.

4 That election which is most effectuall to bring the people to obedience, is of all other the best, and to abridge it, is unlawfull: But election by common consent, is most effectuall to bring the people to obedience; when they shall see him teach or rule, whom they themselves have chosen: Therefore election by the Church is the best, and all other kinds of elections unlawfull.

5 That election which procureth greatest reverence of the people to their teachers and rulers is meetest, and all others unlawfull: But for the people to consent in the election of their Governours, procureth greatest reverence, in their hearts towards them: Therefore election by the people is the best, and all others be unlawfull.

Testimonies of the ancient Writers.

Cyprian booke 1. Epist. 3.

6 The Minister should be chosen (the people being present) in the eyes of all, and should be by the common judgement, and testimony approved worthy and fit, &c. Therefore this is the lawfull vocation by the word of God, where those which are chosen, be appointed by the consent and approbation of the people. For which also,

also, he bringeth divers authorities out of the Scriptures.

7. That is truly and certainly a Divine election of a Bishop, which is made by the whole Church. *Ambrose Epist. 82.*

8. Let the people have authority to choose their Clerkes and Ministers. *Ieyome ad Rusticum.*

9. They runne (speaking of the life of the Clerkes) to Bishops suffragans certaine times of the yeare, and bringing some summe of money, they are anoynted and ordained, being chosen of none, and afterward the Bishop without any lawfull election, is chosen in huggermuger of the Canons, or Prebendaries onely, without the knowledge of the people. *Ad Nepotianum.* This is right our English fashion.

10. In the Oration of the death of his Father, approveth the election by the people, at large, and confuteth them that would hinder it. *Nazianzen.*

11. When he appointed *Eradius* to succeed him, saith, it was the approved right and custome, that the whole Church should either choose or consent unto their Bishop. *Augustine.*

12. *Anthimius* choosing a Bishop without the peoples consent, filled all *Armenia* with sedition. *Basil. Epist. 58.*

13. Why did *Peter* communicate the election with the Disciples? lest the matter should have turned to a braule, and have fallen to a contention. *Chrysost. in act. 1.*

Testimonies of generall Councells.

14. It is meete that you should have power, both to choose, and to give their names that are worthy to be among the Clergie, and to doe all things absolutely according to the lawes and decrees of the Church, and if it happen any to dye in the Church, then those which were last taken, are to be promoted, to the honour of him that is dead, if they be worthy, and if the people choose them. *Concil. Nicen. teste Theodoret.*

15. Let the people choose, and the Bishop approve, and seale up the election with them. The same Cou. *testi hist. tripart. lib 2.*

16. In an Epistle to *Damasus*, *Ambrose*, &c. saith, wee have ordained *Nectarius* Bishop of *Constantinople*, &c. the whole Citie decreeing the same; and *Flavianus* was appointed Bishop of *Antioch*, the whole Citie appointing him. *Concil. Constan. testi tripart hist. lib. 9. cap. 14.*

17. When he hath beene examined in all these and found fully instructed, then let him be ordained Bishop, by the common consent of the Clerkes and lay people. *Concil. Carthag. can. 1.*

18. Let not him be counted a Priest in the Church, whom the Clergie, and people of that Citie where he is, doe not choose. *Concil. Toletan. test dist. 51.*

Concil. Gabil. Canon. 10. 19. If any Bishop after the death of his Predecessor, be chosen of any, but of the Bishops of the same Province, and of the Clergie and Citizens, let another be chosen: and if it be otherwise, let the ordination be void and of none effect.

Testimonies out of the Emperours Lawes.

Iustinian in cod. 20. Following the doctrine of the holy Apostles, *&c.* wee ordaine, that as oft as it shall fall out, that the Ministers place shall be void in any Citie, that voyces be given of the Inhabiters of that Citie, that he (of three which for their right faith, holinesse of life, and other things, are most approved) bee chosen to the Bishopricke which is most meete of them.

Carolus Magnus dist. 63. sacrorum canonum. 21. Being not ignorant of the holy Canons: that the holy Church should use her honour the more freely, we assent unto the Ecclesiasticall order, that the Bishops be chosen, by the election of the Clergie and people

Lodovicus Caroli filius. 22. He decreed, that he should be Bishop of *Rome*, whom all the people of *Rome* should consent to choose.

Platina in vita Adriani secundi. 23. *Lodovicke* the second, commanded by his Letters, the Romans to choose their owne Bishop, not looking for other mens voyces, which (being strangers) could not so well tell what was done in the Common-wealth, where they were strangers, and that it appertained to the Citizens.

Idem in vita Leonis octavi. 24. Let the people (saith *Otho* the Emperour) choose and I will approve it.

The testimonies of the new Writers.

25. The new Writers, as *Musculus*, in his common places, in the title of Magistrates: *Bullinger* upon 1 *Tim.* 4. *Calvin. Institut. Booke* 4. *chap.* 3. *sect.* 15. *Harmon. confes. Helvet. cap.* 18. and many others are on our side in this behalfe.

26. If there be none that write against it, but the Papists, and no arguments used against it, but those which be borrowed out of the Popish writers, then doth it belong to the Church to choose their owne Church officers: but the former is true, as all that doe reade them that write of this argument doe know, and as is manifest, by comparing *Pighius*, *Hosius*, &c. with *Whitgift*: Therefore the latter is true also.

The Conclusion T. C. 2. booke 1. part. page 112. Therefore seeing the interest of the Church in chooſing of their Church officers, is grounded upon the word of God, both in commandement, and continuall practize, both in the Old and New Testament; seeing it is warranted by the light of common reason; seeing

seeing it is commended unto us, by the manifold practize of all ancient times, so long as any sincerity remained, not onely in the time of persecution, but also of peace; seeing it hath beene confirmed by so many generall Councels, and ratified by the Decrees of so many Emperours; seeing it hath such a cloude of witnesses, both of ancient and latter times, of the best approved writers; seeing none doe set themselves against it, but the Papists, or they that invade it onely with the same weapons that are fetched out of the Popes Armory, it must needs follow, that it belongeth unto the Church to choose their Church officers: and that the taking away of this freedome, abridgeth the liberty that Christ hath endowed his Church withall, and bringeth her into great bondage, as *Musculus* truly affirmeth.

Their objections against those things are these.

1 *Object.* They were then under the crosse, few in number, and therfore it was easily knowne who were fit.

Answ. The Gospell was dispersed thorowout all *Asia*, *Affricke*, and much of *Europe*, and they could lesse keepe together, or meete, and therefore that maketh rather for us.

2. *Object.* Wee have many hypocrites, to whom it were dangerous to commit such waighty actions.

Answ. It is true, that we have many: but it is a principle in hypocrisie, to be forwardst in such publike actions, that they may get fame thereby.

3. *Object.* They had knowledge to doe it, but our people be ignorant.

Answ. We should also find our people to have knowledge, if they had teaching: but howsoever they choose, they cannot have worse then ordinarily are chosen by the Bishops and Patrons.

4. *Object.* The Church was not then established.

Answ. That is untrue, for though it wanted the help of Magistrates, yet the Apostles could and did better establish without them, then we can with the help of them: but if this order might be altered, it had bin fitter then, for now the Magistracie may compound the differences of the Elders, which help then they lacked.

5. *Object.* Drunkards, Papists, *&c.* will choose them that be like themselves, and we know the best disposed be alwayes the fewest.

Answ. Such are not of the Church, but without, 1 *Cor.* 5. 12. and therefore are not to meddle in any holy action: but if the people should choose an unmeet man, the Eldership that governeth the action,

action, is to reforme them: besides this, if Gods order had her place, the Schooles of the prophets would send them none, (for the Ministers especially) to make choyse of, but meet men, that whomsoever they tooke, he should be found sufficient.

6. Object. Paul commandeth, 1 *Tim.* 5. 22. to lay his hands on no man rashly: therefore one did it.

Answ. He teacheth what to doe for his part, and though others would be rash, yet he should not joyne with them in it, as appeareth in the latter end of that same verse, for that is ascribed unto him, which also belonged unto others, because he was the director: *Calvin* and *Musculus* expound the place so.

7. Object. The Councell of *Laodicea* decreed that the people should not elect.

Answ. That is, as *Calvin* taketh it upon *Acts* 16. they might not elect alone, without the direction of some grave and good Minister, which should be the manner in the elections, that (according to Gods word) we desire.

Chap. V.

NOne is to be admitted unto any publike office in the Church, untill he be thorowly examined by the Eldership, both concerning his state of Christianity, and ability to that place whereto he is to be called, *T. C. 1 book, page 38. Disci. Eccles. fol. 46.* They thinke one may doe it, as appeareth by the Booke of ordering, &c. *Whitgift, page* 134. & 135. and their slight passing it over, thorow the Archdeacons hands,

The former is proved, and the latter disproved thus.

1. Those that are to ordaine, must have particular knowledge of the parties to be ordained, (or else they breake the rule prescribed them, 1 *Tim.* 5. 22.) which cannot be without examination: But the Eldership is to ordaine every Church officer, as shall appeare in the chapter of Ordination: Therefore it belongeth to the Eldership to examine, &c.

2. The matter of greatest importance in the government of the Church, must be done by the most able Governours of the same: The approving or disproving of Church officers, is the matter of greatest importance, because the consequence of ruling well is the best, or ill the worst: and the Eldership is the Senate of most able Governours in the Church, as shall appeare in the Chap. of Eldership: Therefore the Eldership is to examine, &c.

3. The

3 The way whereby a mans inſufficiencie is beſt eſpied, and his ability diſcerned, is the fitteſt to examine them that are to be admitted: But by the Elderſhip (conſiſting of divers) his inſufficiencie is beſt eſpied, and his ability beſt diſcerned, for the common proverb telleth us, that many eyes doe ſee more then one: Therefore it belongeth to the Elderſhip, &c.

4 They are to examine Church Officers, that are leaſt ſubject to be blinded with partiality: But the Elderſhip is leaſt ſubject to partiality, both for that they be many, who are not ſo eaſily over-ruled by affection or favour, as one, as alſo (and that eſpecially) for that it being the Lords owne ordinance (as ſhall appeare) we are to perſwade our ſelves, that his ſpirit ſhall guide them: Therefore it belongeth to the Elderſhip, &c.

5 The way that was uſed in the Apoſtles time in examining, is of us to be followed, unleſſe ſome reaſon out of the word to perſwade the conſcience, can be alleadged to the contrary, which none have ever yet done: But many uſed in the Apoſtles time to examine, as appeareth in choſing out one to be in the place of *Iudas*, *Act.* 1.22.23. and fit men for Deacons, *Act.* 6.3. whereof the Governours eſpecially were ſome, for that they were to ordaine upon knowledge, as is ſaid in the firſt reaſon: Therefore it belongeth to the Elderſhip, &c.

6 They whoſe teſtimony the people may beſt credit, are to examine them that are to be admitted; But the people may beſt credit the judgement of a company of able and ſufficient men, which the Elderſhip rightly eſtabliſhed muſt needs be: Therefore it belongeth to the Elderſhip, &c.

7 Examination belongeth unto them which may moſt perſwade the people of his ſufficiency, and ſo procure greateſt reverence unto him in his place: But the examination by the Elderſhip is ſuch: Therefore it belongeth to the Elderſhip, &c.

Therefore if they that are to ordaine, muſt examine; if it be a matter of greateſt waight in the government of the Church, and they the moſt able to diſpatch it; if by them his ſufficiency or inſufficiency be beſt found out; if they be hardlieſt caried away with affection or partiality; if the examination was ſuch in the Apoſtles time; if the people may (in reaſon) give moſt credit to the examination that is by ſuch; if that kinde of examination perſwade the people beſt of his ſufficiency, and procure him greateſt reverence in his place: then muſt it needs follow, that it pertaineth to the Elderſhip to examine thoſe that are to be admitted to any office in the Church. The Concluſion.

There is nothing objected against this, that hath any shew of reason in it, and therefore it were needlesse to set any thing downe.

Chap. VI.

Before consent bee given to any man unto any calling in the Church, it must appeare (by sufficient triall, and due examination) that he is qualified with those gifts, that the word of God requireth in one of that place, *Discipl. Ecclesiast. fol 44. T.C. 2. book, 1. part, page 368.* and in many other places.

They gain-say this in two points: first, in maintaining their reading Ministery: secondly, in governing the Church, by their Commissaries and Officials: which both shall be overthrowne, if wee prove these two propositions following, to be true by the word of God.

The 1. proposition. No man ought to be received unto the Ministery, but such as be able to teach the truth, and convince the gain-sayers.

The 2. proposition. The Church ought not to be governed by Commissaries Officials and Chancellours.

The 1 proposition is thus proved. 1 Hee that may be received into the Ministery, must be able to teach the people, whatsoever Christ hath commanded, *Math. 28. 28.* Onely he that is able to teach the truth, and convince the gain-sayers, can teach the people whatsoever Christ hath commanded: Therefore none must be received into the Ministery, but such as be able to teach, &c.

2 That which is to be done conditionally, may not be done, if that condition be not kept: Men are to be received into the Ministery conditionally, that is, if they be unreproveable, *Tit. 1. 5. 6.* Therefore if they be not such as be there described, they may not bee received: and consequently, none may be received, but such as be able to teach, &c.

3 That which cannot be done without the manifest breach of Gods commandement, may not be done at all: To receive any that be not able to teach, is a manifest breach of Gods commandement. *1 Tim. 3. 1. Tit. 1. 9.* Therefore no man ought to be received into the Ministery, that is not able to teach, &c.

4 They whom the Lord refuseth to be his Ministers, may not be received into the Ministery: for the Ministery being the Lords harvest, we may admit none to labour therein, but only such, as he hath given liking of, by the rules of his word: The Lord refuseth to be his Ministers, all those that cannot teach, *Hosea 4. 6.* Therefore such

as

as are not able to teach, may not be received, and consequently none may be received, but those that be able to teach, &c.

5 He that may be admitted into the Ministery, must be able to divide the word of God aright, 2 *Tim.* 2. 15. Only he that is able to teach and convince the gain-sayers, can divide the word of God aright: Therefore none may be admitted into the Ministery, but hee that is able to teach, &c.

6 He that may be admitted into the Ministery, must have a treasury, furnished with old things and new, and must be able to bring it forth as occasion shall serve, *Matth.* 13. 52. Onely hee that is able to teach, &c. is such a one: Therefore onely he may be admitted, &c.

7 He that can espy the enemy, & give warning afore-hand how to resist him, may be received into the Ministery, *Ezek.* 33 7. None can espy the enemie, and give warning afore-hand how to resist him, but he that is able to teach &c. Therefore none may be admitted into the Ministery, but he that is able to teach, &c.

8 He that leadeth himself, and his people into hell, may not be admitted into the Ministery: He that is not able to teach and convince the gain-sayer, leadeth himself and his people into hell. *Matth.* 15. 14. Therefore he that is not able to teach, &c. may not be admitted into the Ministery.

9 He that preacheth not, but holdeth his peace, murdereth. *Auguſt lib. de paſt.*

10 He that preacheth not, is not sent, and so hee begetteth no faith in man. *Gregor 1. epiſt. 33.*

11. In that S. *Paul* requireth that a Bishop should be wise, he barreth those, that under the name of simplicity, excuse the folly of Ministers. *Ierome ad Oceanum.*

12 We condemne all unmeet Ministers, not endued with gifts necessary for a shepherd that should feed his flock. *Confeſſ. Helvet.*

Therefore, if a Minister must teach unto his people all that Christ hath commanded; if none may be made Ministers, but conditionally, if they be qualified with gifts meet for the same; if unpreaching Ministers cannot be made without the manifest breach of the commandement of God; if they may not be made Ministers, whom the Lord refuseth to have; if every Minister must have a treasury well furnished, and be able to bring forth of it when need requireth; if every Minister must have skill to see the enemie, and to give warning afore-hand how to resist him; if unlearned Ministers draw their people to hell after them; if he that preacheth not, be a murtherer; if he be not sent, and so doe no good: if hee be barred from the Ministery: lastly, if hee be condemned, as not to be in such a place: then must it

needs follow, that none may be received into the Miniſtery, but ſuch as be able to teach the truth, and to convince the gain-ſayer.

Many are the arguments that be alleadged to this purpoſe, and many moe may be alleadged, (for the whole courſe of the Scriptures tend thereunto) the teſtimony of all ſorts of Writers, is very plentifull for this purpoſe: yea of the very Canon law, (as the Author of the *Abſtract* hath learnedly proved) and yet doe not our Prelates reſt in the ſame, but have ſet themſelves (though in a ſilly manner) againſt it, in this ſort that followeth.

1 *Objection.* There muſt be reading in the Church, therefore a reading Miniſtery, *Whitgift page* 252.

Anſw. By that reaſon we muſt have an Officer for every particular action, for there muſt be breaking of bread in the Church, and powring of water; but it followeth not, that therefore there muſt be one, whoſe Office muſt be only to break bread, or to powre water.

2 *Objection.* It is better to have Readers then none, for Preachers cannot be had for every congregation.

Anſwer. It is not better, for if they had none, they would ſeeke for him that they ſhould have; whereas now, they that have a Reader only, think themſelves in caſe good enough: but if there be ſuch want of Preachers, why are ſo many of the moſt diligent and able ones, turned out?

3 *Objection.* It is impoſſible to have Preachers every where, and ſuch as can be had, muſt be taken.

Anſwer. Sometimes you ſay all is well: and is it now impoſſible that our State ſhould obey the Lords ordinance; this is the greateſt diſgrace to it that can be: and yet it followeth not, for no neceſſity may warrant us, to violate the decrees of the higheſt.

4 *Objection.* It were uncharitableneſſe to turne them out that be bare Readers, for ſo they, their wives and children might beg.

Anſwer. This is to ſell mens ſoules for morſels of bread; ſhall wee rather feare the begging of three or foure, then the damnation of a thouſand? but they may be otherwayes provided for; they need not beg, many of them may returne to their occupations againe.

So that all theſe objections notwithſtanding, the concluſion remaineth ſure, which is grounded upon ſo many certaine and unmoveable foundations.

The 2. propoſition is thus proved.

The Church ought not to be governed by Commiſſaries, and Officials, and Chancellours.

1 They which are no Elders of the Church, have nothing to doe in the Government of the ſame, 1 *Tim.* 5. 17. Theſe Chancellours, Com-

Commissaries, and Officials, are no Elders in the Church; whether we expound Elder for a Minister, and him also; that is assistant unto the Minister in overseeing the Church, or for a Minister onely as they do: for none of them be Ministers, and if they be, they doe not rule in this respect, that they are Ministers: Therefore the Church ought not to be governed by them.

2. They that must governe the Church of God, must have a warrant for their so doing, from Iesus Christ the head of the Church: But Chancellors, *&c.* have no warrant so to doe, from Iesus Christ the head of the Church: Therefore the Church ought not to bee governed by them.

3. Those whose names, offices and practize, bee derived from Antichrist, may have nothing to do in the government of the Church: for who will suffer his wife to be governed by the Master of a brothelhouse: But the names, offices, and practise of Chancellors, Officials and Commissaries be such, which is plaine by this, that they have their ground in that filthy dunghill the Canon law: Therefore they may have nothing to doe in the government of the Church.

4. They that being inferiours, doe proudly tyrannize over their superiours, ought not to rule the Church of God, for it is meet it should be ruled by modest, humble and orderly men: But such are they (for being inferiours to the ministers of the Word, as our adversaries doe confesse, and is plaine also by the Canon law they crow over them as if they were their slaves:) and if they doe not so, they can doe nothing: Therefore they ought not to rule the Church of God.

5. They that live by the faults of men, are not fit to rule the Church of God: for they will rather increase offences (that their gaine may increase) then orderly lessen them, as experience (also) proveth: But such are all Chancellours, Commissaries and Officials: Therefore they ought not to rule the Church of God.

Therefore, if Chancellors, Commissaries, and Officials bee no Elders of the Church; if they have no warrant from Jesus Christ, the head of the Church; if their names, offices, and practize, be derived from Antichrist; if their office compell them (being inferiours) to tyrannize over their superiours: if they live onely by the faults and offences of men: then it must needs follow, that the Church of God ought not to be governed by them. Conclusion.

Chap. VII.

EVery officer of the Church must be ordained by the laying on of the hands of the Eldership, *T.C. 2. booke, 1. part. page 274. Discip. Eccles. fol. 53.*

They say it ought to be done by the Bishop alone, *Whitgift, page* 196. their daily practize doth likewise shew it.

The former is proved, and the latter disproved by these reasons following.

1. As Church officers were ordained in the Apostles time, so must they be continually, for they did lay the plot, according whereunto the Church must be built unto the end: but they were ordained in the Apostles time by the laying on of the hands of the Eldership, *Act.* 6. 6. & 13. 3. Therefore the Church officers must be ordained by laying on of the hands of the Eldership.

2. Church officers must bee ordained by them that have warrant from the Word, to assure the parties ordained, that they are called of God: Onely the Eldership hath such a warrant, 1 *Tim.* 4. 14. Therefore they ought to be ordained by the Eldership.

3. Many of the sentences alledged before, out of Councels, Emperours Lawes, Histories, and sound writers both old and new, for election not to be by one, but by divers, speake also of ordination, and so are forcible to this purpose.

Theodoret. Book 5. *cap.* 3

4. *Evagrius* came to the office of a Bishop unlawfully, because onely *Paulinus* ordained him, contrary to the tenure of many Canons, which provide, that they should not bee ordained, but by all the Bishops of the Province, or (at the least) by three.

4. Concil. Carthag. cap. 23.

5. When a Bishop is to be ordained, *&c.* one Bishop shall pronounce the blessing, and the rest of the Bishops with the Elders present, shall all lay on their hands.

Cyprian, lib. 1. *Epist.* 4.

6. When a Bishop was to be ordained, the Bishops adjoyning did ordaine him.

The Conclusion.

Therefore if Church officers were ordained in the Apostles time, not by one, but by the Eldership, consisting of many; if they be to ordaine, that have warrant out of the Word, to assure the parties ordained, that they are called of God; if ordination by one Bishop be unlawfull and contrary to many canons of Councels; if the Bishops and Elders were to lay on their hands: lastly, if the Bishops adjoyning were to ordain, then must it needs follow, that Church officers are not to be ordained by one man, but by the laying on of the hands of the Eldership.

But they fight hard against this, because it striketh at a maine pillar of their kingdome, their chiefe grounds be these.

1. *Object.* *Paul* and *Barnabas* ordained Elders, where is no mention of any Eldership.

Answ. They are said to ordaine, because they being the chiefe procured it; so is *Joshua*, 5. 3. said to circumcise, which was the Levites office

office, so say we, the Queene hath made a law, and yet not she alone maketh any.

2. *Objection.* Though it were so then, yet is it not so required now, no more then the community in the Apostles time.

Answer. There was no more communitie then (for they that thinke otherwise, are in that point Anabaptists) then is to be required now, so that instance maketh for us.

3. *Object.* Examples are no generall rules to be followed.

Answ. Examples not contrarying any rule, or reason of the Scripture, be to be followed, as if they were commandements, so that notwithstanding any thing alledged to the contrary, it remaineth upon the former grounds most stedfast, that it belongeth to the Eldership to ordain those Church officers that are to be imployed in the publike service of God.

Chap. VIII.

THe ordaining of Church officers must be done with humble prayer of the Eldership, and the Congregation, *Discip. Eccles. fol* 56. Their unreverent beginning and proceeding therewith in a corner, is contrary to this: which is condemned by the proofe of our assertion by these reasons.

1. We are to behave our selves in these actions, as they by whom we have direction to doe them, have set us an example: But the Apostles and Elders, when they ordained Church officers, did alwayes commend the action to God by prayer, together with those congregations, over which they placed them, *Act.* 6. 6. & 14. 23. Therefore the ordaining of Church officers must bee done by humble prayer of the Eldership, and Congregation.

2. The greater the action is that is in hand, the more carefull must they bee that have it in hand, to humble themselves by prayer, for the Lords assistance therein: But the ordaining of Church officers, is an action of most weighty importance: Therefore they that have it in hand (which be the Eldership to ordain him, and Congregation to receive him) ought to humble themselves in earnest prayer before hand.

3. They that shall have part in the comfort or discomfort of the action, are to joyne together in prayer unto God for the better event, and against the worse: but the Eldership and people, shall both have part in the event of the action: Therefore they are to joyne together in humble prayer before hand, &c.

Chap.

Chap. IX.

Church officers must be ordained by laying on of hands; in this they agree with us, concerning the ceremonie it selfe, albeit neither in the parties by whom, nor on whom it must be conferred. The profit of this Ceremonie appeareth in reasons following.

1. That which stirreth up every partie, to pray with more fervencie, is profitable to be used: But such is this Ceremonie, for it affecteth the ordainers, when they feele him for whom they pray; and the ordained when he feeleth a calling and charge from God (as it were) sensibly comming upon him, and the congregation, when they see him separated from the rest, by whom they shall reape much comfort or griefe: Therefore the use of it is very profitable.

2. That which helpeth forward the party ordained in his care, to walke with a good conscience in his calling, is profitable to be used: Such is the imposition of hands, for both it declareth unto him, that he is separated of God for that purpose, and also giveth him hope, that his hand who allotted him thereunto, will alwayes assist him in the course of that calling: Therefore it is of a profitable use.

3. That which worketh a more acknowledgment of Gods ordinance in the hearts of the people, is profitable to be used: such is the laying on of hands, for it declareth unto them, that the Lord hath placed him in that Calling over them: Therefore it is profitable to be used.

Conclusion. Therefore seeing the Ceremonie of laying on hands is forcible, to increase the fervencie of every partie, when they pray; seeing it assureth the calling to the party ordained, and giveth him an argument of good hope, for the blessing of God upon him in the course of the same; and seeing it procureth a more perswasion in the people, that he is allotted unto them from the Lord himselfe; it is evident that it is not a vaine and idle ceremonie (as many doe imagine) but of good and profitable use, in all ordinations.

Chap. X.

THe Lord hath ordained that there should bee one Bishop or Pastor (at the least) president over every Congregation, who are of equall authority in their severall charges, and in the generall government of the Church, *T.C. 1 booke, page 22. & 2 booke, 1 part, page 515.*

They maintaine contrary unto this, these two.

1. That one may have two or mo charges, and be absent from them, as their dispensations and practize doe prove.

2. That one Minister may have a soveraigntie and Lordship over his

his fellow Ministers, which both being disproved, the former assertion will remaine still sure.

1. One man may not have mo charges then he is able in any measure to discharge: No man is able in any measure, to discharge the dutie that is belonging to mo flocks then one, seeing hee cannot preach unto them, both in season and out of season: Therefore no man may have more Charges then one. Reasons against the first proposition.

2. That which maketh an open entrance to the enemy to spoyle, cannot be lawfull: for one to have moe charges then one, maketh open entrance for the enemy to spoile, for the Woolfe watcheth to devoure, whilest the shepheard is absent: Therefore no man may have mo charges then one.

3. The which hath neither precept, nor president for it, either in Gods word, or any approved Writer, but onely from Antichrist, is unlawfull: But such is the having of mo charges then one: Therefore it is unlawfull.

4. That which declareth a Minister to be more desirous of the fleece, then to profit the flocke, that same is unlawfull: But such is the having of moe charges then one, for were it not for the gaine, they would thinke one a burden as heavie as they could beare: Therefore it is unlawfull.

5. All the reasons that be alledged in the third chapter, against nonresidence, are forcible to this purpose, for if he may not be nonresident, he may not have mo charges, unlesse he be willing to be quartered, that every charge may have a piece of him.

He reckoneth them among theeves, and their action to be theevery, condemned by that commandement. *Hooper* upon 1 command.

Therefore, if one man cannot in any tollerable measure discharge mo charges then one; if to have mo maketh an open entrance to the enemy to spoyle; if it have neither precept, nor president for it, but onely in the kingdome of Antichrist; if it declare the practizers to be more desirous of the fleece, then to feed the Flocke; If all the reasons that condemne nonresidencie be against it; Lastly, if it be plaine theevery: then must it needs follow, that one may not have two, or mo charges. The Conclusion.

Their objections (such as they be) are set downe in the 3. chapter, and the answers unto them.

The second Proposition that they hold is this. The second Proposition that they hold, and reasons against it.

One Minister may have a soveraigne authoritie, and Lordship over his fellow Ministers: which is thus disproved.

1. They that have their commission indifferently given them, without difference betweene one and another, are of equall authoritie, and

may not be one over another: but such is the commission of all Gods Ministers indifferently, as appeareth, *Matth.* 28. 19. 20. Therefore they are of equall authority, and may not have any dominion one over another.

2. That which Christ hath directly forbidden, that may not in any case be allowed but is ever unlawfull: But Christ hath directly forbidden, that one Minister should have dominion over another, *Matth.* 20. 25. *Luk.* 22 25. Therefore one Minister may not have superioritie or dominion over another.

3. They that may not be Lords over the people of God, may much lesse be Lords over the Ministers, for the Ministers be (in respect of the Ministery) above the people: but a Minister may not be Lordly over Gods people (as is testified by him on whom they would father the greatest lordlinesse) 1 *Pet.* 5. 3. Therefore one Minister may not bee Lord, or have superiority over another.

Cyprian lib. 1. *Epist.* 3.

4. It is ordained, and is equall and right, that every mans cause be heard, where the fault was committed: and it is meete to handle the matter there, where they may have both the accusers, and witnesses of the fault; which sheweth that every Minister had authority over his owne flocke, and no other to meddle.

Luther adversus papat. a Satana fundat.

5. Bishops, whersoever they be in all the world, are equall to our Bishops, or Parish Ministers and Preachers; Of none it can be said one is Lord, another is Servant: whatsoever belongeth to the Church, belongeth equally to all, saving that some are of better gifts then others, howbeit such gifts cause no inequallitie or Lordship in the Church.

Muscul. loc. com de minist. verbi.

6 In the Apostolike Church, the ministers of the Word, were none above another, and were subject to no head or president, *&c.*

The same upon 2 *Thes.* 2.

7. The honour of a Bishop, being taken from the rest of the Ministers, and given to one, was the first step to Papacie.

Confes Helvet. cap. 17.

8. Christ did most severely forbid unto the Apostles and their successors, primacie and dominion.

The same *cap.* 18.

9. Equall power and function is given to all Ministers of the Church, and that from the beginning, no one preferred himselfe before another, saving onely that for order, some one did call them together, propounded the matters that were to be consulted of, and gathered the voyces.

The Conclusion.

Therefore, if all Ministers have their commission indifferently given unto them; If Christ have forbidden, that one Minister should have dominion over another; if no minister may exercise dominion over Gods people; if authoritie to handle Controversies, belonged to every

every severall congregation; if a Bishop and Parish Minister be all one; if in the Apostles time, no Minister was above another; if the superiority of one above another, was the first step to the Papacie; lastly, if they have equall power and function from the beginning: then must it needs follow, that no Minister may have superiority, or exercise dominion over another.

Their objections hereunto (so many as are worthy any answer) be these.

1 *Object.* Christ *Math.* 20. 25. forbiddeth onely ambition, and not dominion, as *Musculus* expoundeth it.

Answ. *Musculus* his judgement appeareth in the 6 and 7 reasons, the place is expounded against superiority by *Calvin*, *Bulling*. *Zwing*. *Gualter*, *Hemingius*, &c. But let it be so expounded: that dominion is ambition, because it causeth a man to aspire above his fellow Ministers.

2. *Object.* The Greek word signifieth rule with oppression, which is the thing that is forbidden.

Answ. That is not so, for *Luk.* 22 25. useth the single verbe *Kurieuein*, which signifieth simply to rule: the sonnes of *Zebedeus* desired not to oppresse but to rule, which desire he reproved.

3 *Objection.* Christ saith not, no man shall be so, but hee that will be so, desiring it.

Answer. But *Luke* saith, let the greatest be as your servant, and therefore that is but a silly shift.

So that their assertions being overthrown, and their objections answered, it remaineth, that we prove yet more directly, that the Lord hath ordained, that there should be a Bishop resident over every congregation; which is thus proved. A Bishop should be in every congregation.

1. If a Bishop and Minister be all one, then must there be a Bishop in every congregation, for every man will confesse that every congregation ought to have a Minister: But a Bishop and a Minister is all one, as appeareth by this that S. *Paul* describeth not one quality for the Bishop, but it is also the quality of every good Minister; and also in that hee describeth no other Minister but the Bishop: Therefore there ought to be a Bishop in every congregation.

2 S. *Pauls* Bishops and his Deacons were appointed to one place, as appeareth both in the description of them; and the practise of the Apostles: But the Deacons were in every Congregation; which appeareth, *Phil.* 1. 1. *Acts* 6. 2. that Office being needfull every where; and in that it continued so, longer then the Office of Bishops, *Athanasius Apol.* 2. *Jerome Contra Luciferianos*, &c. Therefore there ought to be a Bishop in every congregation.

3 That which *Paul* enjoyned to *Titus*, is alle to be practised alwayes in the like case: But he commanded him to ordaine Elders in every Citie, *Tit.* 1. 5. which are expounded in the next verse to be Bishops: Therefore there must be a Bishop in every congregation.

Ignatius ad Philadelph. 4 Every Church should have her Communion Table, and every Church her Bishop.

Epiphan. lib. 3. tom. 1. hæres. 75. 5 Where there was found any worthy to be a Bishop, there a Bishop was appointed, and where there was not to furnish both Bishop and preaching Elder (he meaneth the Doctor) there the Apostles made a Bishop, and left the Elder.

2 Concil. Carthag. tom. 1. cap. 10. 3. Concil. tom. 4. cap. 8. 6 If a Bishop runne into a slander, and many Bishops cannot suddenly be gathered, his cause shall be heard of twelve Bishops &c.

7 If an Elder be accused, he may call six Bishops from the places hard by.

(a) *Euseb. lib. 5. cap. 16.* (b) *Theodoret. lib. 5 cap. 4.* (c) *Socrat. 4 26.* (d) *Quæst. 16. dist. 80.* Stories make mention of Bishops of little Townes, as (a) *Soticus* Bishop of the Village *Cuman*: (b) *Maves*, Bishop of a small Towne called *Solicha*: (c) *Gregory*, Bishop of a small Citie, called *Nazianzum*: (d) The Bishop of a Castle.

Ierome ad Evagrium. 9 A Minister, that is to say, a Bishop, and (a little after) the Apostle doth plainly teach, that a Minister and a Bishop is all one, and (upon *Titus*) a Bishop and a Minister are the same: and (*ad Oceanum*) with the ancient Fathers, Bishops, and Elders were all one.

Acts and Monuments, fol. 216. 10 D. *Barnes* (in his sixt Article) saith, I will never believe, neither can I ever believe, that one man may by the law of God, be a Bishop of two or three Cities, yea of a whole Country, for that it is contrary to the doctrine of S. *Paul*, who writing to *Titus*, commandeth that he should ordaine a Bishop in every Towne.

Hooper upon 8 command. pag. 90. 11 It is pitie to see how farre the Office of a Bishop is degenerated from the originall in the Scripture; it was not so in the beginning, when Bishops were at the best, as the Epistle to *Titus* testifieth, that willeth him, to ordaine in every Citie, &c. They know the primitive Church had no such Bishops as we have, untill the time of *Silvester* the first.

The conclusio. Therefore, if a Bishop and a Minister be all one; if Bishops were to be where Deacons are, who were in every congregation; if *Paul* enjoyned *Titus* to ordaine Bishops in every Citie; and if every Church had her Bishop a long time after the Apostles, as appeareth by the testimonies of Councels, Histories, and learned Writers, both old and new: then must it needs follow, that there ought to be a Bishop in every Congregation.

CHAP.

CHAP. II.

For the further revealing of the truth, God hath ordained, that there ſhould be in the Church Doctors, whoſe office is to be imployed in teaching of doctrine, and is an office different from that of the Paſtour.

The latter part of this propoſition, is the thing which eſpecially they doe deny, which is thus prooved to be true.

1. Thoſe which the Apoſtle (in ſpeaking of diſtinct officers) doth diſtinguiſh one from another, are ſeverall and diſtinct one from another: But the Apoſtle doth diſtinguiſh the Paſtour and teacher, one from another, Rom. 12.7.8. and Epheſ. 4.11. Even as he diſtinguiſheth man and woman, Gal. 3. 28. See the Greek of them both: Therefore the office of paſtour and Doctor are diſtinct one from another.

2. As are the gifts that adorne offices, ſo are the officers themſelves, for the execution of the office, conſiſteth in the employing of the gifts: But the gifts of the paſtour and Doctor are divers, as appeareth 1. Cor. 12.8. And by experience, for ſome hath an excellent gift in doctrine, and not in application, and others excell in application and exhortation, that are very meane, in delivering of doctrine: Therefore the office of a paſtour and teacher, are diſtinct one from another.

3. Thoſe that are to take a divers courſe in teaching are divers, and different in their functions, for elſe why ſhould they be enjoyned to take a divers courſe: But the paſtour is to take one courſe, and the Doctor another, for the one is to direct himſelfe principally to exhort, and the other to attend upon doctrine: Rom. 12.7.8. Therefore the office of paſtour and Doctor, be diſtinct offices the one from the other.

4. The Eccleſiaſticall ſtories (eſpecially ſpeaking of the Church of Alexandria) doe uſually make a difference betwixt the Biſhop and the Doctor.

5. Cathedrall Churches have yet ſome ſhew there of left in them, who (beſides the Biſhop) have alſo one that readeth a Lecture in divinity.

6. If the diſtinguiſhing of them, make more for the building of the Church, then the uniting of them; then are they to be diſtinguiſhed, & not made all one: But the former is true, as appeareth by this, that hardly is a people brought to a ſound knowledge

of godlines, by him that instructeth in doctrine continually, & as hardly are we stirred up to a zealous care of our duetie, though we be exhorted continually; which both should be with lesse continuance, if one man were to performe all: Therefore they are to be esteemed distinct offices, and not parts of one office, which one is to performe.

Therefore, if the Apostle Paul distinguisheth them one from another; if God doe usually bestow doctrine and exhortation upon severall persons, where in each is found to excell, and to be no body in the other; if the pastour be commanded to take one course in teaching, and the Doctor another; if Ecclesiasticall stories doe usually distinguish them, if Cathedrall Churches have yet some steps left of the distinction; if to distinguish them, maketh more to the building of the Church, then to unite them: then must it needs follow, that the office of pastour, and Doctor be distinct, and different the one from the other.

CHAP. XII.

Every congregation ought to have Elders to see into the manners of the people, and to be assistant unto the ministers, in the government Ecclesiasticall. T. C. book 1. pag. 174. Disc. fol. 220. which they denie, *Whitgift* p. 627. And their practise in keeping them out of the Church: but it is proved to be true, by these reasons following.

1. That which the Apostles established in every congregation, ought still to continue, seeing the Church must be ruled by the same lawes, that it was ruled by then, and needeth as great furtherance now, as it did then: But the Apostles established Elders in every congregation, Act. 14. 23. Which cannot be understood of preaching Elders onely, considering that the scarcity of them was such, as Paul was constrained to send Timothy and Titus to great cities, which he could hardly spare, as he often testifieth: Therefore there ought to be such Elders, as are onely to assist in government in every congregation.

2. Those which God hath ordained to help forward the building of the Church, ought to be in every congregation, unlesse it may appeare that some congregation needeth not so much helpe, as Christ hath appointed: But Christ hath ordeined Elders in the Church, for the helping forward of the building of the

the Church 1 Cor. 12. 28. Therefore such Elders ought to be in every congregation.

3. That which being wanting, the body cannot be entire, that same must be in every congregation: But the Elders cannot be wanting, and the Church be an entire body *Rom.* 12. 8. Which every congregation should be, *Rom.* 12, 4. Therefore there ought to be such Elders in every congregation.

5. If the word of God doe describe such Elders in the Church, then ought they to be in every congregation, which is cleare by this, that every congregation hath need of them, as well as any: and that every congregation must have all the other officers of the Church: and that every congregation is of equall dignity in the body of Christ: but the word of God describeth unto us such Elders. 1. *Tim.* 5. 17. Therefore they ought to be in every congregation.

5. There is no Church, that can stand without her Eldership or councell. Ignat. ad Trall.

6. It belongeth onely to the Bishop to baptize, and the Elder and Deacon may not do it, but upon the Bishops licence. Tertul. de Baptist.

7. Neither Elder nor Deacon have right, but upon the Bishops commandement (so much as) to baptize. Ierome contra Lucif.

8. Elders fell away thorough the ambition of the teachers. Ambros. upon 1 Tim. 5.

9. *Valerius* the Bishop did contrary to the custome of the Apostolicall Churches, in appointing *Augustine* to preach, being but an Elder. Possidonius in vita Augustini

10. After that *Arrius* was convicted of hæresie, it was decreed that Elders should no more preach. Socrat. libr. 5. cap. 22.

11. The number of the Elders of every Church, ought to be encreased, according to the multitude of the people. Bucer de regno Christi book 1

12. Speaking of the Elders that were to assist the Minister, he lamenteth, that it is so fallen out of the Church, that the name doth scarce remaine. P. Martyr upon Rom. 12.

13. Certaine of the people were joyned with the pastour, in the governement of the Church, because the pastour was not able to doe all himselfe. The same upon 1 Cor. 12.

14. There were Elders, that did assist the Minister, in the government of the Church. &c. Calvin Institut. lib. 4. cap. 3. sect. 8.

15. *Whitgift* confesseth, that in the Primitive Church, they had in every Church certaine Seniors, *pag.* 638. Let it then appeare out of the word, to satisfie the conscience, how it may be left out.

16. If the platforme set downe to *Timothy* and *Titus* be for all Churches, then must Elders be in all; for these Elders are there described: but it is a platforme for all Churches, and that to the end of the world, 1 *Tim.* 6. 14. Therefore they ought to be in every congregation.

17. That which is obtained in every ministers commission to teach and practize, must be in every congregation: but the ordination and practize of that office, is in every Ministers commission, *Mat.* 28. 20. Or else they ordained Elders without warrant from Christ, which none dare affirme: therefore there must be Elders in every congregation.

18. Whersoever a bishop must be, there must also the Elder bee, which appeareth by this, that where the one is described, there is the other also: but a Bishop must be in every congregation, as I have proved sufficiently in the 10. *Chap.* Therefore there ought to be Elders in every congregation.

19. If the Apostles laboured for uniformitie in the least things, and established in all Churches one order, then must there be Elders in every congregation, for they were in some, as all men doe confesse: but the former is true, as not onely the view of their practize declareth, but also the Apostles expresse words; Thus I teach in all Churches: Therefore the latter is true also, that in every congregation there must be such Elders.

The conclusion. Therefore if the Apostles established Elders in every congregation; if Christ hath esteemed their helpe needfull to further the building of his Church; if without them a congregation cannot be entire; if the word of God say that they ought to be in the Church; if it was continued so long after the Apostles time: and be approved by the testimony of many very learned, both old and new writers, and confessed by the greatest adversary unto them; if they be within the compasse of every Ministers commission; if they are to be, whersoever a Bishop must be; if the Apostles established uniformity, even in the meanest thinges; then must it needs follow, that there ought to be such Elders in every congregation, as are to assist the Minister in the government of the same.

They confesse it was so in the Apostles time, but seeme to say somewhat that it cannot be under a Christian magistrate thus:

1. *Object.* God hath given the Soveraigne authoritie over his Church

Church to the Christian magistrate, which these Elders would abridge.

Answ. No more then the eldership abridged the soveraigntie of *David* over Israel, for his governement is temporall, and theirs spirituall.

2. *Object.* *Gualter* upon the 1 *Cor.* 5. denieth it to be needfull under a Christian Magistrate.

Answer. *Gualter* denieth excommunication under a Christian Magistrate, hee is as partiall in this argument at *Whitgift.*

3. *Objection.* The Prince hath the authority that the Elders had.

Answ. That is no truer, then to say the Prince hath authority to preach the word, &c. for these be things, that his high authority must see done, but he may doe none of them himselfe.

Reasons prooving Elders as necessary nnder a Christian Magistrate, as in the Apostles time.

But there bee many reasons which may bee alleadged, to prove that they are (at the least) as necessary under a Christian Magistrate in these dayes, as they were in the time of the Apostles, as namely these:

1. The lesse able that Ministers are to direct their people in the waies of godlinesse, the more neede they have of the assistance that God hath allowed them in his word: But Ministers are now lesse able (especially under Christian Magistrates, when men are overtaken with ease and peace, which quench good things) then they were in the time of the Apostles: Therefore there is as great (if not greater) neede of Elders now, then was in the time of the Apstoles.

2. If Christian Magistrates bee to maintaine the order that Christ hath set downe for the governement of his Church, then must there be Elders in it under a Christian Mageestrate, for Elders are appointed of 1 *Cor.* 12. 8. But Christian Mageestrates are to maintaine the order that Christ hath set downe for the ruling of his Church, *Isai.* 49. 23. Therefore there must be Elders in the Church, under a Christian Mageestrate.

3. If the rule of Christ cannot bee perpetually observed, tell the Church, unlesse there be Elders; then must there bee such under a Christian Mageestrate: But the former is true, for by the Church is there meant the Seanate of Ministers and Elders, as shall be proved in the chapter of Excommunication: Therfore there must be Elders, under a Christian Magistrate.

4. If the whole gouernement of the Church described in the Epistles to *Timothie* and *Titus*, bee to bee obserued untill the end, then must there bee Elders under Christian Magestrates, for they are contained in those Epistles: but the former is true 1 *Tim.* 6. 14. Therefore there must be Elders under a Christian Magistrate.

5. Where sinners ate more outragious, and the best most subject to waxe cold, there is greatest neede of all the helpes that God hath ordained to punish sinne, and to cherish well doing: But so it is under a Christian Magistrate especially in the peace of the Church, as *Whitgift* confesseth, pag. 643. Therefore there is (at the least) as great neede of Elders (seeing they are helpers appointed of God) under a Christian Magistrate, as at any other time.

The conclusion. Therefore if Mininisters be lesse able now, then in the Apostles time; if Christian Majestrates must maintaine the order prescribed by Christ; if else the rule of Christ, (till the Church) cannot be still obserued; if the whole goverment described by Saint *Paul*, must be kept for ever; lastly if there bee, (at the least) as great neede of all the helpes that can be, as ever there was: then must it needes follow, that Elders are as necessary in the Church under a Christian Magestrate, as in the time of persecution.

CHAP. XIII.

THere ought to be in every congregation certaine Deacons, endued with those qualities, which the word of God describeth; whose office is onely in receiving the liberty of the Saints, and destributing it unto the needy, *T. C.* 1 booke, pag. 190. Discip. *Eccles.* fol. 119.

The first proposition. This assertion hath two branches, which both are gaine said by our adversaries, the first whereof is this. The office of the Deacon, consisteth onely in receiving and distributing unto the poore, the liberality of the Saints, which they deny *Whitgift* pag. 582. The booke of ordering, &c. that maketh it a degree of the Ministrie: but the proposition being proued true, maketh their opinion and practise appeare false, which is thus.

1. That wherein *Stephen* and the rest were imployed, is the office of a Deacon: for the first institution of them by the Apostle

Apostles, is in that example: But they were onely to attend upon the provision for the poore, *Acts* 6. 4. &c. Therefore the office of the Deacon, is onely to attend upon the distributing the poore, from the liberalli y of the Saints.

2. That which the Apostle maketh an ordinary and distinct office from others in the Church, must be attended upon by them, that are in the same office, and not bee mingled with any other; but the Apostle *Rom.* 12. 8. maketh distributing in simplicity, such an office as it is expounded by M. *Calvin, Beza, Bucer, Martyr.* &c. Therefore the Deacons office must bee attended upon, and consequently, it consisteth onely in distributing, &c.

3 That which the Apostles found themselves insufficient for, that can no man now discharge in any tollerable measure, for they were more adorned with gifts, then any be now: but they found themselves insufficient for the Ministrie of the word, and distributing unto the poore also, *Acts.* 6. 2. Therefore no man can in any tollerable measure, discharge the office of a Minister and Deacon also, and consequently, the Deacon is to attend upon distributing onely.

4. If the Ministeries of the word bee perfect, without the Deacon, then may hee not meddle in the same, for how may one lawfully labour, in that wherein there is no neede of him: But such is the ministery of the word, where the severall Ministers thereof are named, *Ephes.* 4. 11. wherein the Deacon is not contained, as *Whitgift* confesseth, *pag.* 308. & 309. Therefore the Deacon may not meddle with the Ministry of the word, and consequently must be implyed onely in distributing &c.

5. If there be no qualitie required in the perfect description of the Deacon, which is proper to the Ministery of the word, then is not he to medle with the same: But the former is true, as appeareth, 1 *Tim.* 3. 8. Therefore the latter is true also, and consequently, hee must attend onely upon distributing, &c.

6. If it belong to the Deacons office, to meddle with the Minestery of the word and Sacraments, then it is greater, then that of the pastor, for that the doing of both, requireth greater gifts then the one: But it is not a greater, but inferiour office to the pastor, as appeareth by all those places, wherein they

they are described, that the Deacon is described after the Bishop: therefore his office is not to meddle with both, and consequently hee must attend upon distributing, &c.

6. Council. constant. cap. 16. 7. Deacons are Ministers of tables, and not of holy things.

2. Council. vasens. Can. 4. 8. In the Ministers sickenesse, the Deacons shall reade the Homilies of the Fathers.

Chrisost. upon Acts. 6. 9. The Deacons have neede of great wisedome, although the preaching of the word bee not committed unto them: and further, it is absurd that they should doe both the office of Preaching, and caring for the poore, concidering that they bee not able to doe both thorowly.

Bulling. decard 5. Ser. 2. 10. Although the (goods of the CHVRCH increasing) there were besides the Deacons, subdeacons and Archdeacons, and yet the Deacons remained still in their charge for the poore, and were not as yet mingled with the Bishoppes or Priests, and with the order of them which taught.

Bucer de reg. Christ. 14. 11. The Office of Deaconshippe, was religiously kept in the CHVRCH, untill it was driven out by Antichrist.

The same de reg. &c. and upon Ephes. 4. 12. This Office must of necessitie bee restored as it is described, *Acts* the Sixth, if *England* (for hee speaketh it in the behalfe of our Church) will receive the Discipline of Christ.

P. Mart. rom. 12 13. Speaking of these Deacons, lamenteth that this order, is so fallen out of the Church that the name doth scarse remaine.

Calvin Instit. lib. 4. cap. 3. sect. 9. 14. Describing the Deacons of the Apostles time, saith, that wee after their example, ought to have the like.

Beza Confes. cap. 5. sect. 23. 15. The office of distributing the goods of the Church, is an ordinary function in a CHVRCH lawfully constituted; the which Section thirty, hee calleth the Deaconship.

There-

Therefore if *Stephen* and the rest were imployed, onely in distributing the goods of the Church; if the Apostle maketh the Deacons office, an ordinary and distinct office from all others in the Church; if the Apostles were not sufficient for the ministery of the word, and distributing; if the ministeries of the word be perfect without the Deacon; if in the description of the Deacon, no qualitie be required, that is proper to a Minister of the word; if to deal in both would make the Deacon a greater officer then the Pastor; if the Councels, ancient writers, and the sound writers of latter times, do declare that the Deacons were to be wholly imployed in the distributing of the goods of the Church; then must it needs follow, that his office is not to meddle with any part of the Ministery of the Word and Sacraments, but to attend onely upon the distributing of the liberalitie of the Church, unto them that stand in need thereof. The Conclusion.

Their objections hereunto, be these two that follow.

1 *Objection. Philip* one of the seven Deacons did preach, *Act.* 8. 8. therefore Deacons may preach the Word.

Answer. Philip was a Deacon of the Church at Jerusalem, while they abode together, but now he was not any more so, but an Evangelist, as he is ever tearmed after, by vertue of which office he did preach.

2 *Object. Steven*, being a Deacon, preached, *Act.* 7. 2.

Answ. He preached not; for all that is there, was but his Apology at the seat of judgement, which every man in the like case may do, and which many of the Martyrs have done.

So that the former proposition being true, upon the grounds alledged, notwithstanding these objections, we are to proceed to the second, which is this.

There ought to be such Deacons (as are described in the former proposition) in every congregation, which is thus proved. The 2. proposition.

1 That office which every congregation hath need of, ought to be in every congregation: But every congregation hath need of the Deacons office, which appeareth by this, that they have poore to provide for (or else they must regard the necessitie of others) and the liberalitie of others to distribute:

Therefore Deacons ought to be in every congregation.

2 That which is indefinitely appointed for the good of the Church, belongeth unto every congregation, as well as to any one: But such is the appointment of the Deacons. 1. *Tim.* 3, 8. Therefore there must be Deacons in every congregation.

Ignat. ad Philadelp.

3 Every Church ought to have their office of Deaconship.

4 All the reasons (or the most of them) that are alledged, chap. 10. for a Bishop in every congregation, and chap. 12. for Elders in every congregation, are forcible hereunto.

The Conclusion.

Therefore, if there be the like need of Deacons in one congregation, that is in another; if they be appointed indefinitely for the good of the Church; if every Church must have their office of Deaconship; and lastly, if there be like reasons to prove them belong to every Church, that be for Bishops and Elders: then must it needs follow, that there ought to be Deacons in every congregation.

Chap. XIIII.

THere ought to be in every congregation, an Eldership, consisting of a Pastor or Pastors, Doctor (if there be any) and Elders, whose authoritie Christ hath ordained to be perpetuall in his Church, to govern the same onely by the rules of Gods Word: *T. C.* 1. book, *pag.* 175. *Discip. Ecclesiast.* 123. which containeth these 3. particular propositions, defended by us, and gainsaid by the Bb. and their adherents.

1 *The Eldership ought to be in every congregation.*

2 *The office of the Eldership is perpetuall.*

3 *The Church must be governed, onely by the rules of Gods Word.*

The proofe of the 1. proposition.

The first is denied by them, *whitgift pag.* 627. and by their practise, in tying the government of many Churches to the Bb. sea, it is thus proved.

1 Whatsoever Christ hath ordained, as a means, to keep men in obedience to the Gospel, that same must be in everie congregation, for particular men are in particular congregations: But Christ hath ordained the Eldership for that end, as appeareth, *Matth.* 18, 15. &c. where *Chrysost.* expoundeth: *Tell*

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the Church: that is, saith he, the governours of the Church. Therefore the Eldership ought to be in every Church.

2 Where all sorts of Elders ought to be, there must be also the joyning of their offices in one, for the good of that congregation over which they are placed: But all sorts of Elders ought to be in every congregation, as is proved in the 10. chap. for Bishops, the 12. for Elders, &c. Therefore there must be an Eldership in every congregation.

3 If no particular congregation have greater privileges given thereunto by the Word of God then others have, then must there either be no Eldership at all (which is false, in that Elders are proved to be by the Word of God in the Church) or else it must be in every congregation: But every congregation is of like privilege, which appeareth by this, that it is a perfect body of it self: Therefore there must be an Eldership in everie congregation.

4 The same warrant that is in the Word of God, for to have an Eldership in one place, is a warrant for it in all; for the Word of God tyeth it not to Churches in cities, but indefinitely to the Church: But there is warrant for it out of the Word to be some where, as appeareth by this, that the Apostles are said to establish it, and make mention of it: Therefore it must be in every congregation.

Therefore if the Eldership be ordained by Christ as a means to keep men in obedience unto the Gospel, if all sorts of Elders must be in every Church; if every congregation be of equall privileges; lastly if there be the like warrant for it in every Church, that is in any: then must it needs follow, that there ought to be an Eldership in every congregation. The Conclusion.

Whatsoever is objected against this, that hath any shew in it, is answered in the 12. chap. of Elders.

The office of the Eldership is ordained by Christ to be perpetuall, and ordinarie for the government of his Church, T. C. 1. book, 177. denied by them, *Whitgift*, 627. and by their practice in keeping it out: but the truth of it appeareth by these reasons that do follow. The 2. proposition.

1 If the causes why Christ would have an Eldership in his Church be perpetuall, then must also the thing it self be perpetuall: But the causes are perpetuall, which be to govern the See the answer to D. *Bridges*, pag. 132.

Church by the rules of his Word, and that ecclesiastically: Therefore the Eldership is perpetuall.

2 If Christ be the author of the Eldership, and left it by the Apostles to be established in the Church, then it is perpetuall; for his commission given to the Apostles, is to be observed unto the end of the world: But Christ is the author of it, as appeareth both by his giving of the gifts for the particular members thereof, and the whole body of it; as also in that the Apostles did establish it in the Church, who went not from their commission, 1. *Cor.* 11, 12. Therefore the Eldership is perpetuall.

3 Whatsoever is the commandment of God, once delivered by him, is never repealed again, and to be acknowledged of every spirituall man, that same is to be received by the Church of God to be perpetuall: But such is the government of the Church by Pastors, Doctors, and Elders, and so of the whole Eldership, as appeareth in that they are all mentioned in the writings of S. *Paul*, which are so esteemed: 1. *Corinth.* 14. 37. Therefore the government of the Church by an Eldership is perpetuall.

4 That whose severall parts is perpetuall, and which hath perpetuall gifts given, for the furnishing thereof for ever; that same must needs be perpetuall: But the severall parts of the Eldership, as Pastor, Doctor and Elders, be perpetual, as is proved in the 10 & 12 chap. Therfore the Eldership is perpetual.

5 Whatsoever is grounded upon the generall commandments, and rules of the Scriptures, that same is perpetual: But the governing of the Church by the Eldership, is such, as hath partly been proved in election and ordination, and execution of the severall Church officers, which is the greatest part of government, and shall further appear, in the censures of the Church hereafter: Therefore the government of the Church by the Eldership, is perpetuall.

6 Whatsoever manner of government hath sufficient power, and that from God, to begin, continue, and strengthen, both the governors of the Church in their callings, and the people in the course of obedience unto Christ, that same government is to be perpetuall: But such is the government by the Eldership, as appeareth by this, that the Apostles used no other:

There-

Therefore the Eldership is to be perpetuall.

7 That government which the 12 Apostles, and *Paul* before they consulted together, did uniformly agree in, that same must needs be of God, and consequently perpetuall, unlesse the repealing of it do appear: but such is the government by the Eldership, (for all the adversaries thereunto, confesse that it was in the Apostles time:) Therefore it is perpetuall.

8 Whatsoever hath the same grounds, that the preaching of the Word and ministration of the Sacraments have, the same is perpetuall: But such is the government of the Eldership, for it is grounded upon the commandments of Christ, and practise of the Apostles: Therefore it is perpetuall.

9 That which hath the like grounds to be perpetuall, that the Apostles, Prophets, and Evangelists, had to be for a time, the same is perpetuall: But such is the government of the Church by an Eldership, which appeareth by this, that they are therefore ceased, because their gifts of immediate calling, &c. be gone, and the gifts of these, joyntly and severally do remain: Therefore it is perpetuall.

10 Whatsoever is the perpetuall and ordinarie remedie to cure diseases of the Church, and strengthen the health of the same, that same is perpetuall: But such is the government by the Eldership, as appeareth by the necessitie, and profit of the severall offices thereof, and of this, that we are still to observe in causes of extremities: *Tell the Church, Matth.* 18. 17. Therefore it is perpetuall.

11 That government which was in the Church appointed of God under the Law, and continued (in respect of the substance) by Christ and his Apostles, and bettered (in respect of the accedents) by them, that same is perpetuall: But such is the government by the Eldership, as appeareth in the 12. reason of the 1 chap. Therefore it is perpetuall.

12 If there be any reason why this government should be alterable (being once set in the Church by Christ) it is either in respect of the extraordinarie offices ceased, or the addition of the Magistrate: But not of the former, because the Church hath never had any need of extraordinary gifts, but God hath given them, and so will he ever: nor of the latter, for that the Magistrates office is to defend the building of the Church by

that order which Christ hath set downe, and not to alter any thing therein: Therefore it is perpetuall.

13 Either this government is the best and perpetuall, or els there is none, and so Christ should be thought to have left his Church without a government, which is disproved in the 7 and 8 reasons in the first chap. for this was once established by Christ, and so was no other: But some government must needs be the best and perpetuall: Therefore this is perpetuall.

Conf. *Helvet. Tibur. Bern. Genevæ, Poloniæ, Hungariæ, Scotland, cap.* 18. *Calvin* Instit. *lib.* 4. *cap.* 3. *sect.* 8. *P. Martyr* upon *Rom.* 3. *Bucer de reg. Christ.* 15.

14 No man may justly forbid (speaking of the Church-government) to returne to the old constitution of the Church of God, and to receive it before the custome of men.

15 Experience teacheth this order (speaking of the Church government) was not for one age, but necessary to all ages.

16 Though the Common-wealth change her government, yet the Church must keepe hers still.

Mr. *Whitaker* against *Duræus.*

17 Lamenteth, that some were found among them that are esteemed forwardest, which would not have the same discipline used now adayes, that was in the Apostles times, objecting the difference of times and men.

18 The Apostles have written these Lawes, (speaking of Discipline) not for a day, or for the first age, but to endure for all times to come; and therefore have ratified them with a most earnest obtestation: 1 *Tim.* 6. 14. that these commandements should be kept untill the day of the Lord.

The Conclusion.

Therefore, if the causes of once ordaining an Eldership, be perpetuall, if Christ be the Author of it, and left it in the Church by the Apostles; if it be Gods commandement, not yet repealed; if the parts of it, and gifts for it be perpetuall; if it be grounded upon the generall commandements and rules of the Scriptures; if it have sufficient power from God, to begin, continue, and confirme a Church; if it was agreed upon by the twelve Apostles and *Paul*, before they met together; if it have the same grounds with the preaching of the Word; if it have as good grounds to be perpetuall as the Apostles, &c. to be for a time; if it be the perpetuall remedy against all the diseases of the Church; if it was under the Law, and inriched by Christ and his Apostles under the Gospell; if it be neither alterable in respect of the extraordinary offices ceased, nor the Magistrate added to the Church; if it be the onely government,

ment, that challengeth authoritie from God; if no man may justly forbid it, if it be necessary for all times; if the commonwealth may change her government, but not the Church; if the difference of times and men be nothing against it; lastly, if the rules that the Apostles gave for it, be confirmed with a charge, to be kept untill the comming of Christ: then must it needs follow, that the government of the Church by an Eldership, ought to be perpetuall.

They object, that many inconveniences would follow upon this government, which are severally to be answered.

Objections against the perpetuitie of the Eldership, and answers to the same.

1 *Objection.* By this every Parish shall follow their Seniors, and then there will be so many Elderships, so many divers fashions, seeing one may not meddle with another.

Answer. The government desired is uniforme for every Church, and admitteth no change, no not in outward ceremonies, without a Synode of the choyce men of severall Elderships.

2 *Objection.* If they being all meane men, chuse an Earle, he may not refuse, but be at their beck and commandment.

Answer. No man that is chosen is compelled to an office against his will, but he that despiseth to consult with others in Gods matters, because they be poore, reproacheth God that made them, *Pro.* 17. 5.

3 *Objection.* It overburdeneth the Parish, to provide for the nourishment of so many Church-Officers.

Answer. It is not necessary that they should provide for any moe of them, saving those that are exercised in the ministery of the Word, unless any of the rest may need the liberalitie of the Church.

4 *Objection.* It bringeth in a new Popedome and tyranny into the Church.

Answer. It is blasphemie to tearme the government of Christ so, because we refuse the tyranny of the Pope, shall we therefore doe what we list, and not yeeld obedience to the Scepter of Christ.

5 *Objection.* It is a kinde of Donatisme to challenge such authoritie over Princes.

Answer. And it is flattery to suffer Princes to do what they list: this is the objection of *Gualter*, who is a professed enemy to discipline.

6 *Ob-*

6 *Objection.* It taketh away Princes authoritie in causes Ecclesiasticall.

Answer. No more than it did from *David* in his time, nor so much as the Bb. doe now; for the Prince requireth but this, to see the Church well ordered, which the Eldership alloweth and craveth.

7 *Objection.* It transformeth the state of the Commonwealth, into a meere popularitie, and will alter the government thereof.

Answer. It neither transformeth nor altereth any thing in it, for let it be shewed what damage would come by this discipline to any Magistracy, from the Princes throne, to the office of the headborough.

8 *Objection.* It will breed contention and partialitie in judgement.

Answer. Where can be greater contention than the Bb. maintaine for their kingdome, or greater partialitie than in them, to their kinsfolks, servants, Sycophants, &c.

9 *Objection.* It will be contemned, and so good order neglected.

Answer. None ever deserved more contempt, than the Bb. and their officers doe, for all their pompe: but God whose ordinance it is, will procure sufficient awe unto it; mark how these Objections stand together, in the fourth it was tyranny, and here it is too contemptible; these be contrary.

10 *Objection.* All alterations be dangerous.

Answer. Never (where we change from the obedience of Antichrist, to the service of the living God) was it ever dangerous to amend things amisse, by that course which is described of God: if it were, let the particular of it appeare, this might well have beene *Stephen Gardiners* reason for Popery, in the time of King *Henry* the eight.

The third proposition.

The Church must be governed onely by the rules of Gods Word, this is in effect, the proposition of the first Chapter, whereunto all those reasons there alledged may be referred; there is advouched generally, the certain grounds of the whole discipline, against the imagined libertie left to the Church: here is affirmed the particular direction of the Church-government, by the authoritie of the Eldership, to proceed according

cording to the rules of Gods revealed will, and not by that curſed and monſtrous Cannon Law, which is made manifeſt unto us by theſe reaſons.

1. All governours are to execute their authoritie, by the ſame warrant from which they have it: But the governours of the Church of God, have their warrant to be governours onely from the Word, 1 *Cor.* 12. 28. Therefore they muſt governe the Church onely by the Word.

2. The Church is to be governed by that which the Miniſters may teach unto the ſame, for they are taught to the end that they may obey, and ſo be governed by the ſame: But the Miniſters may teach nothing but the Word of God, 1 *Cor.* 11. 23. Therefore the Church is to be governed onely by the word of God.

3. That which maketh the Church obedient unto Chriſt, muſt be the direction whereby it is to be governed: Onely the Word of God maketh the Church obedient unto Chriſt: Therefore it is to be governed by the rules of Gods Word.

4. Every kingdome or houſhold, muſt be governed onely by the Lawes of the King, or orders of the houſholder: The church is the kingdome and houſe of God, and his Word is the onely Law that he hath given for the ſame: Therefore it muſt be governed onely by the Word of God.

5. That which was ordained to deſtroy the church of God, cannot be a good rule to governe the ſame by: But ſuch is the cannon law, for it was ordained to ſtrengthen the kingdome of Antichriſt. *Abſtract.* Therefore it cannot be a good rule to direct the Church by, and conſequently, it muſt be governed by the Word, for no other rule is offered unto us, but the one of theſe twaine.

6. That which was invented by the Dragon, that perſecuteth the woman and her childe, that ſame cannot be good for the Church, which is that woman: But ſuch is the cannon law, for it was invented by Antichriſt, which is that dragon: Therefore it cannot be good for the ruling of the Church, and conſequently, &c.

7. That which ſtrengtheneth the power of darkneſſe and ignorance, cannot be good to guide them, that muſt walk in light and knowledge: But the cannon law ſtrengtheneth the power

of darkneſſe and ignorance, for it increaſeth Popery, as appeareth by this, that there is ſcarce an Officer towards it, in theſe dayes of knowledge, but he is a Papiſt: Therefore it cannot be good to guide the Church of God.

8. That which deſtroyeth the Church of God, cannot be good to rule the ſame: But the cannot law deſtroyeth it, for it croſſeth every faithfull Miniſter in the diſcharge of his dutie, and every good Chriſtian, walking in the wayes of godlineſſe, and nippeth in the head every good action, as experience teacheth us: Therefore it cannot be a good rule to governe the Church by.

9. That which hath bred moe trayterous Papiſts in *England*, than the Seminaries at *Rome* and *Rhemes*, that ſame cannot be good to governe the Church of God: But ſuch is the cannon law, for it hath kept out diſcipline, nouriſhed ignorance, and foſtered ſuperſtition and popery, in all eſtates of people, that never came at thoſe Seminaries: Therefore it cannot be a good rule to governe the Church of God by.

10. That which nouriſheth the hope of Antichriſt to returne hither againe, cannot be good to direct in the government of the Church: But ſuch is the cannon law, for it keepeth the cages for thoſe uncleane birds; as Archb. and L. Bb. ſeas, arches, cathedrall Churches, &c. Therefore it cannot be a good rule for the direction of the Church.

11. That which all the Churches have caſt off, as unfit for the government of the Church, cannot be good for the ſame: But all the Churches, that have forſaken the Pope (yea they that have not received the diſcipline of Chriſt wholly) have caſt off the cannon law: Therefore it cannot be good for the ſame.

12. Yea, we our ſelves miſlike it, as appeareth by a ſtatute made under *Edw. 6.*

The Concluſion. Therefore, if Governours are to rule by the ſame authoritie whereby they are governours; if the Church muſt be governed, by that which the Miniſters may teach; if the Word of God onely, make the Church obedient unto Chriſt; if every Kingdome muſt be ruled by the lawes of their King; and if the cannon law be ordained to deſtroy the Church; if it was invented to perſecute the Church; if it ſtrengthen the power of darkneſſe and ignorance; if it kill the Church of God; if it breed moe

traiterous

traiterous Papiſts, than the Seminaries at Rome and Rhemes; if it nouriſh the hope of Antichriſts returne: laſtly, if all the Churches that have forſaken the Pope, have caſt it off alſo; yea, if we our ſelves doe miſlike it: then muſt it needs follow, that the Church ought to be governed, onely by that golden rule of Gods Word, & not by that leaden lump of the cannon law.

CHAP. XV.

THe office of the Church-government, is meere Eccleſiaſticall, and therefore the Governours of the Church may not meddle, but onely in Church-matters; as for example, vocation, and abdication, deciding of controverſies, in doctrine and manners, ſo far as appertaineth to conſcience, and the Church cenſures, *T. C. book* 1. *pag.* 206. *Diſcip. Eccle.* 126. but they thinke that Church-governours, may alſo meddle in civill cauſes: *Whitgift pag.* 749. and their practice, that take upon them to be Councellers of ſtate, to judge civilly, as puniſh with impriſonment, &c. But this is diſproved, and ſo the former proved by theſe reaſons.

1. That which our Saviour Chriſt refuſed, becauſe it belonged not unto him, ruling and teaching the Church, that ſame is not lawfull for any Eccleſiaſt. perſon to doe: But Chriſt refuſed to divide the inheritance, *Luk.* 12. 14. onely becauſe he came to build a ſpirituall kingdome, for otherwiſe he being God, had authoritie over all things: Therefore it is not lawfull for Eccleſiaſticall perſons to be Judges of civill cauſes.

2. That which was forbidden the Apoſtles, is unlawfull for every Eccleſiaſticall Officer, for they were the chiefe under Chriſt, and had (after a ſort) all offices in themſelves, untill they could plant them in others: But ſuch dominion was forbidden them, as the Kings of the nations, and other civill Magiſtrates have, *Luk.* 22. 28. which is, to rule civilly: Therefore they may not exerciſe any civill authoritie.

3. If neceſſary duties are to be left, rather than our duties to the Church ſhould not be thorowly diſcharged, then may not a Church Officer deale in civill juriſdiction, which is leſſe neceſſary unto him: But the former is true, as appeareth by the

words of Christ, to him that would have buried his father; *Luke* 9. 59. 60. Therefore they may not exercise any civill authoritie.

4 If he that hath an office must attend upon it, then may he not meddle in another, for he cannot attend them both at once: But the former is true, *Rom.* 12. 7. Therefore may no Church-officer, meddle with temporall jurisdiction.

5 As the Souldier is in his warfare, so are Church officers, in the ruling of Gods Church: But the Souldier entangleth not himself in the things of this life, because they are of another nature to his warfare; which place *Cyprian* alledgeth against a Minister, that became an Executor to his friends Will: Therefore Church-officers may not meddle with Civill-officers, because they are of another nature, then his calling.

6 Those things that in themselves are of contrarie qualitie, cannot concur in one subject: But the governments of the Church and common-wealth be such, not onely in this, that they are the next speciall members of one generall, but also, in that the one is spirituall, and the other temporall, the one respecteth the soul, and the other the body. Therefore they cannot be in one man together, and consequently, &c.

7 If the government of the Church, both in every particular mans office, and in the generall Eldership, be a matter of great weight, and the ability of man, very small in every good action, then may not a Church-officer meddle in another calling, whereby he is made lesse able to discharge his dutie: But the former is true, as all men may see, that look into the Word of God, what is required of such men, and know by the same Word, the manifold infirmities and untowardnesse of man: Therefore the latter must needs be true also.

8 If the Apostles (who were the most able of all others) found themselves unfit for two offices, which were both Ecclesiastical; then is the best Church-governour unfit for two, which be of more difference one from another, as be the government of the Church and commonwealth: But the former is true, as appeareth, *Act.* 6. 2. Therefore the latter must needs be true also.

9 That which we justly reprove in the Papists, must needs (if we do like) be found more unlawfull and intolerable in our selves:

ſelves: But we juſtly reprove the Papiſts, for having in their hands both the ſwords, that is, the Eccleſiaſticall and civill juriſdiction: Therefore it is more intolerable being found in any of us.

10 If it be lawfull for an Eccleſiaſticall perſon, to exerciſe the office of the civill Magiſtrate, then (on the contrary) it is lawfull for the civill Magiſtrate, to exerciſe the offices of Eccleſiaſticall perſons, for there is as good reaſon for the one, as the other. But the latter is unlawfull; for who would like of any L. Major, to ſtep into the Pulpit and preach, &c. Therefore the firſt is unlawfull alſo.

11 They may not intangle themſelves with worldly offices, but attend upon their Eccleſiaſticall affairs. *Canon. Apoſt. cap.* 80.

12 None of the Clarks or Clergie, ſhall receive any charge of thoſe which are under age, the cauſe of that decree, is there ſaid to be, for that there were certain Miniſters, that were Stewards to Noblemen; and in the 7. Canon, that none of them ſhould receive any ſecular honours. *Concil. Calced. cap.* 3. & 7.

13 The Bb. ſhall onely attend unto prayer, reading and preaching. *4. Concil. Carth. ca.* 20.

14 He bringeth divers reaſons to prove, that Bb. may neither uſurpe, nor take (being offered unto them) any civill office. *Calvin. Inſtit. li.* 4. *ca.* 11. *ſect.* 9.

15 He ſheweth how the offices are to be diſtinguiſhed, and in what ſort it is ſaid, that the Fathers dealt in the things of this life, and how the corporall puniſhments by the Apoſtles were particular and extraordinarie. *Beza. confeſſ. ca.* 5. *ſect.* 32. & 42.

16 When both the offices meet in one man, the one hindreth the other, ſo that he that exerciſeth the one, cannot miniſter the other. *P. Martyr* upon *Rom.* 13.

17 There is no man ſo wiſe and holy, which is able to exerciſe both the Civill, and Eccleſiaſticall power, and therefore he that will exerciſe the one, muſt leave the other. *Bucer* upon *Matth.* 5.

Therefore, if Chriſt refuſed to judge in temporall cauſes, becauſe it belonged not to his office; if civill dominion was forbidden the Apoſtles; if neceſſarie duties are rather to be left undone, then our diligence in the matters of the Church ſhould be leſſened; if he that hath an office, muſt attend upon it; if we may not be intangled with any hindrance; if the Civill and Eccleſiaſticall The Concluſion.

Ecclesiasticall functions, be of contrary natures; if every office in the Church, be more then any one can perfectly discharge; if the Apostles found themselves unfit for two offices of like nature; if we justly reprove the Papists for their two swords; if a Magistrate may not preach; if they may not meddle with worldly offices, nor be tutors to Orphans, but attend onely unto the ministery of the word, &c. if they may neither usurpe, nor take (being offered) any civill office; if they be to be distinguished to severall persons, or else one hindreth the other; lastly, if none be able to execute both, then must it needs follow, that Ecclesiasticall officers may not bear civill offices: and consequently the office of the Church-government, is meer Ecclesiasticall.

Their objections hereunto be these.

Objections for Civill offices in Ecclesiasticall persons.

1 *Objection.* It countenanceth and maintaineth Religion, to have civill authoritie.

Answ. It is (in deed) the Papists reason for their two swords, which M. *Calvin* confuteth: *Instit. book* 4. *cap.* 11. *sect.* 9.

2 *Objection.* It is good to punish vice by corporall punishment, that Gods Word may be the better obeyed.

Ans. It is good to preach Gods Word to men, that they may obey their Prince for conscience sake; may the Magistrate therefore preach? we may not do every thing that is good, but onely that which is agreeable to our callings.

3 *Object. Eli* and *Samuel*, were both Priests and Judges.

Answ. They were extraordinary (for God separated those two offices in *Moses*, and gave the one unto *Aaron*) and so was *Eliahs* killing of the false Prophets, and Christs whipping of the buyers and sellers out of the temple.

4 *Object. Peter* killed *Ananias*, therefore Bb. may have prisons.

Ans. It was by his word onely, and not by any civill punishment, if they can do the like, *Peters* example will serve their turne, if not, then must it be (with the former) extraordinarie.

Chap. XVI.

THe placing and displacing of Church-officers, appertaineth unto the Eldership. This is proved in the 7. chap. & their objections are there answered for the first part, which is the placing:

cing: but the latter part is to be cleared by some moe reasons, because the Bb. do displace the best Ministers at their pleasure, which is proved to be a most wicked action, by these reasons.

1 Those that are called unto the Ministery by the Lord from heaven, and outwardly by the means of men, so long as they are blameless in doctrine and conversation, 1. *Tim.* 3. 10. cannot be displaced, without hainous wickednesse against the manifest wil of God: But such are the Ministers that the Bb. do daily displace, as they confesse themselves, when (even) in their sermons they justifie their doctrine, in saying that they differ onely in outward rites; and as their greatest enemies will say, when they are asked of such mens lives: Therefore they cannot be displaced without great wickednesse.

2 Those that are carefull to discharge the dutie of Gods Ministers, both in teaching, and giving example to their flocks, cannot be displaced without great impietie: Such are these Ministers, that are daily displaced, as appeareth by this, that they preach more diligently then any other, and that they follow not the course of the world, in adding living unto living, but many of them (being as worthy for their gifts, as the worthiest) live poorely, rather then they will want the comfort of a good conscience: Therefore they cannot be put to silence without great sin.

3 To deprive Gods people of their spirituall comfort, is a grievous and horrible wickednesse: To put such to silence as are before mentioned, is to deprive Gods people of their spirituall comfort: which if any man will denie, all the godly where such a one dwelleth, shall tell him he lieth: Therefore to displace such Ministers, is a hainous and horrible wickednesse.

4 That which giveth occasion to the weake to stumble and fall away from the Gospel, is a hainous and horrible sin: But such is the displacing of those Ministers, as appeareth by this, that many doubt whether that which he hath taught be true, whom the professors of the Gospel do display, and by this, that many who had made good beginnings, by the discontinuance of their teachers, do fall away: Therefore to displace those Ministers, is a hainous and horrible sin.

5 Those

5 Thoſe whoſe labours God doth bleſſe, cannot be diſplaced without fighting againſt God, and conſequently great impietie: But ſuch are theſe Miniſters that the Bb. do daily diſplace, as all that love the Goſpel in every countrey can witnes: Therefore to diſplace them is great impiety.

6 That action which giveth the common enemy juſt cauſe to rejoyce, and hope to get the victory, is a hainous and horrible offence: But ſuch is the diſplacing of thoſe Miniſters, as appeareth in every countrey, where ſuch Miniſters are diſplaced, and ſuch enemies do dwell: Therefore to diſplace ſuch, is a hainous and horrible offence.

7 That action that cauſeth the doers thereof to be eſteemed enemies to the Goſpel, muſt needs be a hainous ſin: But ſuch is the putting of thoſe Miniſters to ſilence, for it maketh the people that have any love to Religion, think that they are not of God in ſo doing, for, ſay they, he that loveth Chriſt, cannot croſſe the courſe of the Goſpel as theſe men do: therefore the diſplacing of them is a hainous ſin.

8 That which letteth in more wickedneſſe at once, then the diligent preaching of the Word could drive out in divers yeers, muſt needs be a hainous ſin: but ſuch is the diſplacing of theſe Miniſters: for, prophaning of the Sabbath, and all diſorder, cometh into a congregation the ſame day that ſuch a Miniſter, that hath long laboured againſt it is diſplaced, as experience in ſuch places proveth: therefore to diſplace ſuch Miniſters is a hainous ſin.

9 That which interrupteth the courſe of the Goſpel, without warrant either from Gods Word, or the Laws of the land, is a hainous and horrible ſin: Such is the diſplacing of thoſe Miniſters, as is proved in all the writings on our ſide; and laſtly, in the anſwer to D. *Bridges*: therefore to diſplace ſuch Miniſters, is a hainous and horrible ſin.

The Concluſion. Therefore if the Miniſters that be uſually diſplaced, be called of God; if they diſcharge the dutie of good Miniſters, both in doctrine and life; if the diſplacing of them, be to deprive Gods people of their ſpirituall comfort, if it give occaſion to ſome to doubt of the Goſpel, and to fall away; if God give a bleſſing unto their labours; if the diſplacing of them give the enemy

enemy matter to rejoyce, and hope to overcome; if it cause the displacers to be esteemed enemies to the Gospel; if it let in more wickednesse in one day, then preaching can throw out in many yeers; if it interrupt the course of the Gospel, without warrant either from the Word of God, or Laws of the Land; then must it needs follow, that the displacing of those Ministers is a most hainous, and horrible sin against the Lord.

Chap. XVII.

THe Eldership is to admonish every one, by whom offence appeareth unto them to grow in the Church: There is no question between us, about admonition it self; but this they deny, that the execution of any discipline (and therefore of this point) belongeth unto the Eldership, which point is proved in the severall Chapters going before: so that I need not say any thing of this, saving with (a reason or twain) to shew the necessitie and benefit of it in the Church of God.

1 That which private men offended, are commanded to seek unto for the redresse of the offender, is a necessarie, and an ordinarie way for the amendment of them that do offend in the Church of God: But such is the admonition of those that are in authoritie, and carry the name of the Church, *Matth.* 18. 15. see chap. 14. and the 1. proposition of the same: Therefore admonition in such cases by the Eldership, is a necessarie and ordinarie way, for their amendment that do offend.

2 That which is more available to bring the offender to repentance, then private admonition, either by one, or moe, that same is very profitable and necessarie in the Church of God: But such is the publike admonition by the governours of the Church, as appeareth by this, that Christ maketh it a remedie, when the other two will not prevail. *Matth.* 18. 15. Therefore it is verie profitable and necessarie in the Church of God.

3 That which maketh men more afraid to offend, then any admonition that private men can give, is profitable and necessarie in the Church of God: But such is the Eldership,

before whom men know they shall be brought if they do not amend: Therefore it is very profitable and necessarie in the Church of God.

4 That which hath a greater promise to do good, then private admonition, is very necessarie in the Church of God: But such is the admonition that is given by the Eldership, because it prevaileth when the former doth not: Therefore it is profitable in the Church of God.

5 That without which, all duties of charity cannot be exercised towards sinners, is needfull to be in the Church of God: But without admonition by the Eldership, all duties of charitie cannot be exercised towards sinners: Therefore it is needfull to be in the Church of God.

6 That which would bridle the outragious sins of some, and keep in the derision and mockerie, that private admonitions do receive, is needfull to be in the Church of God: But this would admonition by the Eldership do; for if men knew that they should answer unto the Church for their ill demeanour, to them that rebuke them for sinning, they would refrain (at least for fear) from such kinde of outrage: Therefore it is needfull to be in the Church of God.

The Conclusion. Therefore seeing publike admonition before the Eldership is to be sought, by those that are offended, and cannot be satisfied; seeing it is more available then private admonition; seeing it maketh men more afraid to offend; seeing it hath a greater promise; seeing without it all duties of charitie, cannot be exercised towards the sinner; lastly seeing it would bridle the outragious sins of many; therefore it must needs follow, that it is very profitable, and necessarie to be in the Church of God.

Chap. XVIII.

THose that be not reclaimed from their faults by admonition, are by the Eldership to be suspended from the Lords Supper, or being officers of the Church, from the execution of their office, untill they do either give good testimonie of their amendment, or just cause to be further proceeded against.

againſt. Neither is there any controverſie betwixt them and us, about this point; ſaving that (as in the former) they will denie it to appertain to the Elderſhip, which is proved before. I will therefore (for their underſtanding that deſire direction in the truth) firſt, ſhew that it is a courſe that hath warrant in the Scriptures; ſecondly, that it is of very profitable uſe in the Church of God: the firſt is thus proved.

Suſpention warranted by the Word, being upon ſuch grounds as the Word ſetteth down.

1 Whatſoever is enjoyned, as a dutie to be done by every Chriſtian, if he leave it undone, he is to be compelled by the governours of the Church to do it, *Luke* 14. 17. 23. But if a mans brother have any thing againſt him, and he make no conſcience to leave his gift there, and be firſt reconciled, *Mat.* 5. 24. he is to be compelled to do it: Therefore ſeparation from the Lords Supper is warranted by the Word.

2 If that commandment of Chriſt, *Matth.* 7. 5. give not that which is holy unto dogs, can neither be properly underſtood of them, that were never of the Church, nor them that be excommunicated; then it is a warrant for ſuch ſeparation of the unworthy, and conſequently, that ſeparation is warranted in the word: But the former is true, as appeareth by this, that the meaneſt of the Jews did know, that holy things belonged to neither of them, and ſo the commandment had been needleſſe: Therefore ſuſpention is warranted by the Word.

3 If there be ſinners that are not to be excommunicated, and yet it were offenſive to give them the Lords Supper, then is this courſe warranted by the Word, for elſe ſhould Chriſt have left his Church deſtitute of direction, in common and uſuall difficulties, which is proved in the firſt chapter to be otherwiſe: But ſuch ſinners there are as the notorious ſinner repenting, men mainly ſuſpected of notorious tranſgreſſions, &c. Therefore ſuſpention hath his warrant in the word.

4 The courſe that God preſcribed in the ſhadow, for corporall purifyings, muſt in the body (in reſpect of the ſubſtance) be obſerved in the ſpirituall cleanſing of every member of the Church: But many were ſeparated from the publike ſacrifices for a ſeaſon, by reaſon of their corporall uncleanneſſe, who, yet were not worthy to be excommunicated:

Therefore must also some be kept from the Lords Supper for a season, who yet appeare not so hainously to have sinned, as to deserve excommunication.

5. The Church cannot without great offence, suffer one that hath fallen into some open sinne, or that is vehemently suspected, to have hainously offended, continue in the administration of any publike function: But the Church cannot justly displace such a man at the first, making shew of repentance, or standing upon his purgation: Therefore he must be separated for a time.

6. That which was commanded under the Law to be done to the Priest, that was uncleane in body, or suspected to be a Leaper; that same must much more under the Gospell, be done unto the Minister, or other Church-Officer, that hath sinned, or is suspected to have committed a great sinne. But such a Priest was to be separated from offering of sacrifices for a certaine time: Therefore much more must the like be done to a Church-officer in the like case.

The Conclusion. Therefore, if the Church be to compell a private man to doe his dutie; if, give not holy things to dogges, be understood of them within the Church; if there be sinners that cannot without offence be admitted to the Lords Supper, and yet deserve not excommunication; if for corporall uncleannesse under the Law, they were to abstaine a certaine time; and if the church cannot without great offence, suffer him that hath committed an open sinne (though he repent) or that is vehemently suspected of a notorious sinne, continue in the execution of his office, untill the congregation be satisfied; Lastly, if the Priest that was uncleane, or suspected of leprosie, might not offer sacrifices: then is it plaine, that both the separation of some men from the Lords Supper, and other from the execution of their publique function for a time; is a thing warranted by the word of God.

The use of suspention profitable in the Church. The latter part, which is that this kinde of suspention hath a profitable use in the Church of God, is thus proved.

1. That which keepeth the godly in more carefull obedience, and keepeth in the hypocrites, that they breake not out, is very profitable for the Church of God: But such is the use of

of the separation from the Lords Supper, and from execu-ting publike function in the Church: Therefore it is profitable in the Church of God.

2. That which removeth (even) the appearance of offence, from the Church of God, is very profitable for the same: But such is the separation: Therefore it is profitable for the Church of God.

3. That which declareth unto the world, that the Church of God is carefull to practice that which it professeth, is very profitable: But such is this separation, for it sheweth that they cannot away with ungodly life; no, not among themselves: Therefore it is profitable for the Church of God.

4. That which giveth occasion to the church, to be exercised in the actions of Religion, with more sound comfort, is profitable for the same: But such is this separation, for every one shall see thereby, the unworthy (for whose sakes, God might be angry with them all, *Iosh.* 7. 11.) weeded from among them: Therefore it is profitable for the Church of God.

5. That which is a speciall meanes to procure the Lord (in mercy) to continue his Word unto his Church, is profitable for the same; such is this separation; for it is a notable means to keep men in obedience to that which they professe: Therefore it is profitable for the Church of God.

Therefore, if separation of the knowne or suspected sinner, from the Lords Supper, and such a Church officer from the execution of his publike function, doe keepe men in obedience that be godly, and restraineth hypocrites from outrage; if it remove the very appearance of evill; if it let the world see, that the Church laboureth to practice that which it doth professe; if it make every member of the Church to be exercised in the actions of Religion, with greater comfort; lastly, if it be a speciall meah to procure the Lord in mercy, to continue his Word; then must it needs follow, that it is of very profitable use unto the Church of God. The Conclusion.

Chap. XIX.

WHen neither admonition, nor ſuſpention will ſerve to reclaim the offender, but that it doth appeare, that he abideth in impenitency, and is incorrigible, the Elderſhip, after mature deliberation, and commending of the party unto the prayers of the Church (he yet remaining obſtinate) is to proceed to excommunication: which containeth theſe propoſitions in queſtion betwixt us and the Bb.

1. *It may not be done, but upon great and waighty occaſion.*

2. *It may not be done by any one man, but by the Elderſhip, the whole Church conſenting thereunto.*

The former is holden by us, *T. C. 1 Book, pag. 183. Diſcip. Eccleſ.* 130. and denied by them in their practice, that ſend it out (many times) for not paying of ſix pence. But our aſſertion is thus proved, and their godleſſe practice diſproved.

The proofe of the firſt propoſition.

1. That which Chriſt hath ordained for the laſt remedy againſt ſinne, and onely to be uſed when neither admonition, reprehenſion, nor ſeparation from the externall communion of the Saints for a time will ſerve; that ſame is not to be uſed, but upon great extremitie: But ſuch is excommunication, as appeareth, *Matth.* 18. 15. Therefore it may not be uſed, but upon moſt waighty occaſion, that is, in the caſe (onely) of extremitie, when no other meanes will ſerve the turne.

2. That which cutteth a man off from the Church of God, and giveth him over unto Satan, as one in a deſperate caſe, that ſame may not be uſed, but in greateſt extremitie: But ſuch is excommunication, being uſed according as God hath left it unto his Church, 1 *Cor.* 5. 5. Therefore it may not be uſed, but in greateſt extremitie.

3. That which a man will do in the cutting off of his hand or his foote, that ſame muſt the Church doe, in excommunication; for it is the cutting off, of a member: But a man will try all other wayes, and will never cut off his hand or his foote, untill he ſee it incurable, and ready to infect the other parts

parts of his body. Therefore excommunication may not be used, but in case of greatest extremitie.

4. That which is contrary to naturall affection, and worketh that which a loving heart doth tremble to thinke of, that same may not be done, but in greatest extremitie: But such is the excommunication, for it depriveth the party excommunicated of our love, and bringeth him into the most wretched case, that can befall unto man in this life: Therefore it may not be done, but in cases of greatest extremitie.

Therefore, if excommunication be ordained of Christ, as a remedy, onely when all other helpes will not serve; if it cut the partie from Gods Church, and give him over unto Satan; if it must be proceeded unto, as a man doth to the cutting off of his hand or foote; lastly, if it be a worke contrary unto the naturall affection of man, and effecteth that which a loving heart doth tremble to thinke upon: then must it needs follow, that it is to be proceeded unto, onely in the cases of greatest extremitie, and after that all other meanes have beene used, and doe appeare not to prevaile. *The Conclusion.*

The latter point (which is, that excommunication may not be done by one man, but by the Eldership, the whole Church consenting thereunto) is holden by us, *T. C. book 1. pag. 183. Discip. Ecclesiast. 130. &c.* and denied by them, *Whitgift, pag. 662.* and their continuall practise. But our affection is thereto, and their opinion and practise, found to be erroneous and ungodly. *The proofe of the second proposition.*

1. That which Christ commanded to be done by the Church, may not be done by one man, unlesse you take my L. Grace for the Church, as *Whitgift* doth, *pag. 662.* which needeth no confutation: But Christ commanded that excommunication should be done by the Church, *Matth. 18. 15.* Therefore it may not be done by one man.

2. That which *Paul* enjoyned the Church, when they were met together, to doe, may not be done by one man: But he commanded them to excommunicate the incestuous person, when they were met together, *1 Cor. 5. 4.* Therefore it may not be done by one man.

3. That

3. That which hath need of greatest advice, and greatest authoritie, may no be done by one man: But such is the matter of excommunication, being the denouncing of that against a man, which he will most hardly beleeve, and being the waighiest point of discipline: Therefore it may not be done by one man.

4. Thole muſt excommunicate, that are to deale in the other parts of disciplint, as shall appeare in the Reasons following, and (as I thinke) no man will deny: But the other parts of discipline are exercised not by one, but by the church, as hath beene proved: Therefore not one, but the Church is to excommunicate.

5. As it was ministred among the Jewes, so muſt it be in the Church for ever, which appeareth by this, that it is translated unto us from them (as the Greeke word *Synedrion*, being by a corrupt imitation, called *Sanedrim*, by the Rabbins, doth import) and had nothing ceremoniall in it. But it was executed among them by the Church, and not any one, *Iob.* 9. 22. Therefore the Church is to excommunicate, and not one man.

Cyprian lib. 3. epiſt. 10.

6. Saith he would never doe any thing in his charge, without the counsell of his Elders, and content of the people.

Epiſt. 14.

7. The Elders, and other Church-officers, have as well power to absolve, as the Bishop.

Epiſt. 19.

8. For so much as absolution belongeth unto all, I alone dare not doe it.

Tertul. Apol. cap. 39.

9. If there be any that have committed such a fault, that he is to be put away from the partaking of the prayers of the Church, &c. There doe beare rule, certaine of the most approved Ancients or Elders of the Church, which have obtained this honour, not by money, but by good report.

Auguſt lib. 3. cont. epiſt. Permen.

10. It helpeth much to make the party more ashamed, that he be excommunicated by the whole Church: also in his Books of Baptisme, against the Donatists often.

Ierom ad Demetriad. Epiſt. 1.

11. The Elders have interest in other censures of the Church, and the Church in the excommunication.

Bucer de regno Chriſti lib. 1. cap. 9.

12. S. *Paul* accuseth the *Corinthians*, for that the whole Church had not excommunicated the incestuous person.

13. The

13. The Elders had the government in excommunication. *P. Martyr in 1 Cor. 5.*

14. It is very dangerous to permit so weightie a matter to one man, and therefore that tyranny may be avoyded, and this censure executed with greater fruit and gravitie, the order that the Apostle there useth, is still to be observed. The same upon the same place.

15. He sheweth that it pertaineth not to one man, that it is a wicked fact that one should take the authoritie to himselfe, that is common to others; that it openeth a way to tyranny; taketh from the Church their right, and abrogateth the Ecclesiasticall Senate, ordained by Jesus Christ. *Calvin Instit. lib 4 cap. 11. sect. 6.*

16. The Bishops, when they excommunicated of themselves alone, did it ambitiously, contrary to the decrees of godly Cannons: See *Bucer* against *Gropper*, and upon Ephes. 4. *De animi Cura*, also *Zuinglius* in Eccleiast. *Chap. 12. sect. 6*

17. It is plentifully forbidden (even) by that filthy puddle, the cannon law, and therefore it must needs be a hainous sinne, when it findeth fault with it. See *Abstract. pag. 165.*

Therefore, if excommunication be to be executed (by the commandement of Christ) of the Church; if S. *Paul* enjoyned it unto the Church; if it have need of greatest advice and authoritie; if it belong to them that may execute the other parts of Discipline; if it was so executed among the Jewes; if to absolve, be as well in the Elders power, as the Bishops; if *Cyprian* durst not doe it alone; if it was the action (in *Tertullians* time) of the most approved Elders; if to be by the whole Church, helpeth much to make the partie more ashamed; if the whole Church have interest in it; if the whole Church at *Corinth* was reproved, for not doing it; if it be too waightie a matter for one man; if the executing of it by one, overturneth the order appointed by Christ; bringeth in tyranny; maintaineth ambition; and lastly, be forbidden by the cannon law it selfe. Then must it needs follow, that it belongeth not unto one man to excommunicate, but unto the Eldership, and that with the consent of the whole Church. The Conclusion.

Their Objections hereunto in defence of their owne practice, be these:

1. *Objection.* The right of excommunication, was in S. *Paul*, and not in the reſt.

Anſwer. He gave onely direction in that, as in all other matters, which he wrote of unto them, but if they had not throwne out the inceſtuous perſon, he had remained ſtill unexcommunicated, for all that which S. *Paul* had ſaid unto them.

2. *Objection.* Chriſt gave *Peter* and every Apoſtle power to binde and looſe in earth and in heaven, which Interpreters expound by *Matth.* 18. 15.

Anſwer. That power was of denouncing Gods judgements, or pronouncing his mercy in preaching, and not of this action: they are expounded one by another, becauſe of the ratifying of them both in heaven alike.

3. *Objection.* *Paul* did excommunicate *Hymenæus* and *Philetus*.

Anſwer. That is, being moderator of the action, he pronounced it, not that he did it alone; The ſame anſwer, is to be made unto the Fathers, as *Ambroſe*, &c. who are ſaid to excommunicate.

The Concluſion of the whole booke.

Therefore, upon theſe grounds of Scriptures, Fathers, Councels, Emperours, Lawes, Hiſtories, new Writers, and cleare light of reaſon. I conclude, that [a] Chriſt hath preſcribed unto us an exact, and perfect platforme of governing his Church at all times, and in all places; which is this, [b] that there ought to be no Miniſters of the Word, but paſtors and teachers, which are to be [c] called by the people, and [d] ordained by the Elderſhip, are of [e] equall authoritie in their ſeverall Congregations, muſt [f] with all faithfull diligence imploy themſelves, in the Miniſtery of the Word and Sacraments, [g] that there are to be in every Congregation certaine Elders, whoſe office is to overſee the behaviour of the people, and aſſiſt their Paſtour, in the government of the Church; [h] alſo Deacons, who are to be imployed onely in receiving, and beſtowing the liberalitie and goods of the Church to the reliefe of the poore, and other neceſſary uſes: [i] Laſtly, that there muſt be in Congregation an Elderſhip of paſtour, teacher (if they can have any) and Elders, who are in common, to ſee that

a Chap. 1.
b Chap. 10. & 11.
c Chap. 4.
d Chap. 7.
e Chap. 10.
f Chap. 10.
g Chap. 12.
h Chap. 13.
i Chap. 14

that the Church be well governed, not onely in maintaining the profession and practise of the Word in generall, [k] but also in admonishing, reprehending, or [l] separating from the Lords Supper, them that walke offensively; and [m] lastly, in excommunicating them, that by no other meanes can be reclaimed.

So that all and every government, contrary or besides this, whether in part or in whole, swarveth from that order, which Christ hath set downe in his Word, and therefore is unlawfull.

k Chap. 17.
l Chap. 18.
m Chap. 19.

FINIS.

C.